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The Fataawaa of Shaikh al-Albaanee

From al-Asaalah Magazine
Issues 1-21





Fataawaa of Shaikh Al-Albaanee

(*rahimahullaah*)

From Al-Asaalah Magazine Issues 1-21

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INTRODUCTION

All praise is for Allaah, Lord of all that is created and may the peace and blessings of Allaah be on His Prophet, Muhammad, *sall Allaahu 'alayhi wa sallam*.

This book is a compilation of all the fataawaa (religious verdicts) given by the late Imaam, Muhammad Naasir-ud-Deen Al-Albaanee, *rahimahullaah*, in *Al-Asaalah* Magazine (Issues 1-21), with the exception of two short fataawaa that were excluded. *Al-Asaalah* Magazine is an Arabic publication that was started in Jordan by several of Imaam Al-Albaanee's students in the early 1990's in order to promote the Salafi Da'wah and connect the Muslim world to the major scholars and their students. The magazine is highly acclaimed by the people of knowledge in all parts of the world and is distributed worldwide. The current editorial staff as of this year include Mash-hoor Hasan Salmaan, Muhammad Musa Nasr, 'Alee Ibn Hasan Al-Halabee and Saleem Al-Hilaalee who is the present Editor-in-Chief.

One of the most important sections of the magazine that appeared in every publication was the Fatwa section in which the Shaikh and Muhaddith of our era, Muhammad Naasir-ud-Deen Al-Albaanee answered questions that were presented to him. These questions range on various subjects and are beneficial for the Muslims in all parts of the world. This is why we felt a strong need to translate these fataawaa, collect them and put them into one book. We also organized the fataawaa into different sections, so as to make the material easily accessible to the readers. So you will find that the fataawaa that appeared in one issue will be dispersed throughout the book into its respective section, according to its topic.

We have also included a biography of Imaam Al-Albaanee as well as chapters on the statements of the scholars about him and a translation of the most important parts that occurred in his Last Will and Testament.

Lastly, we decided to make this book available to the Muslims over the Internet. So we kindly ask those of you with Internet access to extend this knowledge out to those who cannot access the internet, such as by printing a copy for them or saving it on diskette for them. We also ask that no price be charged for the distribution of such copies unless it is for the production costs, as this is a non-for-profit project. We hope that this work will serve as a benefit and a guide to the Muslims and we ask Allaah that He include it in our balance of good deeds on the Day of Judgement.

Written by:
Isma'eel Alarcon
For the Salafi Society of North America
New York, USA
June 28, 2001

A BRIEF BIOGRAPHY OF IMAAM AL-ALBAANEE [1]

- He was Muhammad Naasir-ud-Deen Ibn Nooh Ibn Aadam Najaatee, Al-Albaanee by birth, Ad-Dimashqee by residence and Al-Urdunee due to his migration and place of death. He was born in Ashkodera, the capital of Albania, in the year 1332H (1914 CE) and it is to this country that he ascribes himself.

- He was a Muhaddith (scholar of hadeeth), a Faqeeh (scholar of Fiqh), a caller to the Book and the Sunnah with the understanding of the *Salaf As-Saalih* (righteous predecessors). And he was a proficient writer and an expert scholar.

- His father was Al-Hajj Nooh, from the senior Hanafee scholars of his land. During the doomed secularist, Ahmad Zogu's[2] reign of Albania there was severe oppression for the Muslims of that land. Because of this, Al-Hajj Nooh migrated with all of his children, which included Muhammad Naasir-ud-Deen, fleeing for the sake of his religion to the land of Shaam. He traveled to Shaam due to what was reported on it in the prophetic ahaadeeth about its virtues and merits. And it is there that he and his family took residence. Fifty years later, the Shaikh (Al-Albaanee) migrated from here to 'Amaan, the capital of Jordan. And it is in this city that he remained for the rest of his life as a scholar and teacher and a Faqeeh and educator.

- He received his education in a school, which was part of a relief shelter in Damascus, the capital of Syria. This school served as a place of refuge for seekers of knowledge for many previous generations. He benefited and learned from a number of Shuyookh and people of knowledge – the likes of his father Al-Hajj Nooh, Sa'eed Al-Burhaanee[3] and others.

- Allaah made the science of the Prophetic Hadeeth beloved to him during the prime of his life and the early part of his youth. This was during the time when he used to review articles written by Shaikh Muhammad Rasheed Ridaa in the magazine *Al-Manaar* in which he would criticize weak narrations that Abu Haamid Al-Ghazaalee mentioned in his book *Ihyaa 'Uloom-ud-Deen*.

- Shaikh Muhammad Raaghib At-Tabbaakh – the historian and Muhaddith of Halab – gave him *Ijaazah* (written authorization) to teach his collection of narrations on trustworthy reporters, called "*Al-Anwaar Al-Jaliyyah fee Mukhtasar Al-Athbaat Al-Halabiyyah*." This happened when he saw the Shaikh's intelligence and extraordinary abilities and his brightness in comprehending and

[1] Written by one of Imaam Al-Albaanee's prominent students, Shaikh 'Alee Ibn Hasan Al-Halabee, from his book about Al-Albaanee: **"With our Shaikh, the Upholder of the Sunnah and the Religion, Muhammad Naasir-ud-Deen Al-Albaanee"** (pages 5-11). Please note that all of the footnotes in this biography section are from Shaikh 'Alee Hasan Al-Halabee's words, which he attached as footnotes in his booklet. We have added his initials (AH) at the end of each of his footnotes.

[2] I heard our Shaikh say many times, when mentioning this man's name: "The one whom Allaah has caused his heart to go astray." You can find a biography of Ahmad Zogu in the book *Al-Mawsoo'at-ul-'Arabiyyah Al-Muyassarah* (1/733). (AH)

[3] This is a refutation against those who claim that: "Al-Albaanee had no teachers (i.e. Shuyookh)" or that "He studied the knowledge on his own!" (AH)

understanding,[4] as well as his strong desire to learn the Islaamic sciences and the knowledge of Hadeeth.

- He began writing and authoring books during the first stages of the second part of his life (i.e. after reaching middle age). One of the first books he wrote on Fiqh, which was based on knowing the evidences and using comparative Fiqh, was his book: "*Tahdheer-us-Saajid min Ittikhaadh al-Quboor Masaajid*" (Warning the Worshipper against taking Graves as a Place of Worship). This book was printed many times. And from his first books in which he referenced and checked hadeeth, was his book "*Ar-Rawd-un-Nadeer fee Tarteeb wa Takhreej Mu'jam At-Tabaraanee As-Sagheer*" (Blossoming Gardens: Arrangement and Referencing of the book *Mu'jam As-Sagheer* of At-Tabaraanee). This book is still in manuscript form and not printed.

- The Shaikh was called and invited by many Islamic universities and Muslim organizations around the world to take high positions with them, but he turned down most of them by making excuses due to his many preoccupations with regard to (acquiring and teaching) knowledge.

- He was put in charge of teaching the subject of Prophetic Hadeeth in the Islaamic University of Madeenah at the time of its inception for the length of three years, beginning from the year 1381H. Because of him, this move had a great influence in bringing about a scientific and comprehensive revival of the subject of Hadeeth throughout the entire world – on all fronts. As for the official front, then this was by all the universities having a strong concern for that subject, such that they produced a hundred university treatises, which dealt specifically with the Science of Hadeeth. As for the general national front, then this was such that a large number of students of knowledge applied for studies in the Science of Hadeeth and specialization in that field. And this goes as well for all the other things that came as a result afterwards. So it became one of the Shaikh's many effects. One of the greatest proofs for this is the large amount of Hadeeth books, with checked and authenticated chains of narration, and written indexes for Hadeeth that exist today, a majority of which were not known in previous years. No one can deny this effect due to its clear and obvious nature – not even those who opposed the Shaikh and fought against his methodology.

- The senior scholars and Imaams of this time praised him and they would ask him questions, go to visit him, seek religious verdicts from him and exchange letters with him. And if they, may Allaah preserve those of them who are living and have mercy on those who have died, were to be counted, all of them would not be able to be accounted for. At the head of them was the noble Shaikh and great scholar, 'Abd-ul-'Azeez Ibn 'Abdillaah Ibn Baaz,[5] for he had great esteem and profound respect for him. May Allaah have mercy on them both.

[4] In spite of this, there are some evil mischievous people today, who are guided by their desires, that say about our Shaikh: "He was dumb and not able to understand." So what transgression do we find from these small ignoramuses and foolish people! (AH)

[5] The brother, Dr. Muhammad Lutfee As-Sabaagh, may Allaah grant him success, related to us that he heard Shaikh Ibn Baaz, *rahimahullaah*, say about our Shaikh: "I don't know of anyone under the surface of the sky with more knowledge of the Hadeeth of Allaah's Messenger than Shaikh Naasir." [See *Ad-Dustoor* Newspaper of Jordan (10/8/1999)] (AH)

- The students of the Shaikh – those who learned from him through the university or through his private gatherings of knowledge or through his written works – are many and widespread throughout all parts of the world, all praise be to Allaah. They are spreading the authentic knowledge and calling the people to the pure methodology with strength and firmness.

- The Shaikh spent all of his life calling to Allaah upon sound proofs and evidences, basing his call on the methodology of *Tasfiyah* and *Tarbiyah*, which is based on knowledge and self-purification. So he was a noble instructor and a truthful educator (enforcing *Tarbiyah*).[6] By Allaah, we were brought up and raised tremendously by his methodology (manhaj), his agreeable countenance, his good manners, his high morals, his elevated character and his soft heart.

- The Shaikh, may Allaah have mercy on him, had many praiseworthy characteristics. Among the most clear, manifest and highest of them was his profound precision with regard to knowledge, his diligence, perseverance, his tolerance (with others), his firmness upon the truth, his quickness to return to correctness,[7] his patience with the hardships of knowledge and Da'wah, and his taking of insults and harms for the sake of the Da'wah, bearing that with patience and consideration.

- One of the greatest things that distinguished the Shaikh from many of his (Muslim) brothers amongst the people of knowledge was his strong support for the Sunnah and its adherents,[8] his firmness upon the methodology of the *Salaf As-Saalih*, his love for those who called to it, and his refutation against the deviants from all levels and various positions, with an extreme clearness and a rare clarity.

- The Shaikh, *rahimahullaah*, achieved a tremendous acceptance from the righteous Muslims all over the world. He received wide and vast fame and notoriety in all of the different regions of the world, even though he did not seek after it nor strive for it. On the contrary, he would run away

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[6] As for what some people relate from him that he, may Allaah have mercy on him, said: "I taught and I did not educate (using *Tarbiyah*)", then he only said this out of humbleness and to suppress his soul. And even if this is not so, then I ask, is there anything besides knowledge that will purify and cultivate (Tarbiyah)? Is it only words and expressions?! Or is it purely passions and emotions?! (AH)

[7] There is no contradiction between these last two characteristics, as is made quite clear with the least bit of reflection. By Allaah, how many times have we seen the humility of our Shaikh while he listened to those lower than him in his gatherings In fact, he even asked some of his youngest students and sought explanations from them for aspects of knowledge that he had trouble with. And he would accept peoples' arguments with open-mindedness. So he had no pride or haughtiness. We ask you, O Allaah, to rectify our hearts and to grant us refuge from the evils of our souls. (AH)

[8] The Shaikh handed me his introduction – written with his own hand – to the book *Madaarik An-Nadhr fee As-Siyaasah* of the brother, the Shaikh 'Abdul-Malik Ramadaanee – so that I can give it to him. In this introduction is found the Shaikh's support for the book, according to the correct manner, and his aid for what clear truth is found in it. But in spite of this, we hear from some people that they have doubts about the Shaikh's introduction (!) or they say that he wrote it before the book was put in order! So then what was it?! That book was the book itself, without any doubt about it! As for what was supplemented to it, then that was only to aid and support its original status, they were not additions that changed the book's main ideas. So based on this, warning against this book and belittling its status is contrary to what is correct and it is in opposition to what our senior scholars and Shaikhs are upon. (AH)

and flee from it. And he would always repeat these words: "Love for fame will break one's back" (*hubb adh-dhuhoor yaqsim adh-dhuhoor*). May Allaah have mercy on him.

No one amongst mankind had a blessing or bounty over him in any of the worldly affairs. His knowledge was his mediator and his patience was his guide.[9] He was persistent (in his efforts), perseverant, patient, always struggling, earnest and hard working.

- The Shaikh, *rahimahullaah*, did not cease to be devoted to the knowledge, persistent in authoring works, diligent in teaching and educating until he reached the age of eighty-six. He did not stop authoring books, writing letters and doing referencing and checking of ahaadeeth - because of his heart's attachment to that - until the last two months of his life, when he grew very weak. This was until Allaah took his soul in death right before sunset (Maghrib) on Saturday when eight days remained for the end of the month Jumaadaa Al-Aakhira of the year 1420H (10/2/1999).

- The Shaikh's Janaazah (funeral) prayer was performed on the evening of the same day that he died. Scores of people, whose number exceeded that of five thousand persons, prayed over him in a *musalla* (place of prayer). Despite the fact that his body was prepared, he was prayed over and then buried, his burial was completed at the earliest time possible, in compliance with his final Will, in which he encouraged that the prophetic Sunnah be adhered to and acted upon.

- The scholars, students of knowledge and general masses were all affected by his loss. When the news of his death was conveyed, he was remembered and praised by the high and respected people of knowledge, such as Shaikh 'Abdul-'Azeez Ibn 'Abdillaah Aali Shaikh, Chief Muftee of the Kingdom of Saudi Arabia, Shaikh Muhammad Ibn Saalih Al-'Uthaimeen, Shaikh 'Abdullaah Ibn Jibreen, Shaikh Saalih Ibn 'Abdil-'Azeez Ibn Muhammad Aali Shaikh and others.

[9] So what some people say to themselves or that which some of them whisper to others - that they share credit in the Shaikh's fame or that they are responsible for people knowing about him (!), then these are words, which the present situation and current conditions contradict and oppose. (AH)

PART OF THE SHAIKH'S LAST WILL & TESTAMENT [10]

In the Name of Allaah, Most Merciful, Bestower of Mercy. I counsel my wife, my children, my friends, and all my loved ones, when news of my death reaches them, that they – first – supplicate to Allaah to forgive me and have mercy on me, and that they do not wail over me nor cry with a raised voice.

Secondly, I advise them to hasten my burial, and that they do not inform my close relatives or brothers (of my death) except for the amount that is necessary to carry out the preparation of my burial. I ask that they put my neighbor and sincere friend, 'Izzat Khidr Abu 'Abdillah in charge of washing my body, as well as whoever he chooses to assist him in that.

Thirdly, I choose to be buried in the closet area (i.e. graveyard), so that those who carry my body will not be forced to place me in a car, and which will consequently lead the followers of the Janaazah (funeral) procession to drive in their cars. I also ask that my grave be put in an old graveyard, which will most likely not be dug up (anytime in the near future)…(Some parts omitted here)…

And it is upon those who live in the land in which I die, to not inform anyone outside of these lands, such as my children – not to mention other than them – until after I am buried. This is so that the emotions will not overwhelm and cause people to act on them, which will in turn result in the delay of my Janaazah (funeral).

I ask the Guardian (Allaah) that I meet Him, while having my past and future sins forgiven by Him…(Some parts omitted here)…

I bequest my entire library – whether the book is printed, photocopied, in manuscript form, in my handwriting or someone else's – to the library of the Islaamic University of Madeenah. This is because of the good memories I have of it with regard to Da'wah (Calling) to the Qur'aan and the Sunnah upon the methodology of the Salaf As-Saalih when I was a teacher there.

I hope that Allaah will cause it to be of benefit to the leaders of that university, just as the university students benefited from its owner in those days. And I ask Allaah that He benefit me by them (the students), through their sincerity and in their Da'wah.

[Allaah says:] **"O my Lord! Make me thankful for Your Favor that You bestowed upon me, and upon both my parents, and make me one that does righteous deeds that You love. And correct my offspring for me. Surely I repent to You, and surely I am from amongst the Muslims. "** [Surah Al-Ahqaaf: 15]

Muhammad Naasir-ud-Deen Al-Albaanee
On the 27th day of Jumaadaa Al-Oolaa, 1410 AH

[10] Taken from Shaikh 'Alee Hasan Al-Halabee's book **"With our Shaikh, the Upholder of the Sunnah and the Religion, Muhammad Naasir-ud-Deen Al-Albaanee"** (pages 27-28).

THE SCHOLARS' PRAISE FOR IMAAM AL-ALBAANEE [11]

Shaikh ‘Abdul-‘Azeez Al-Hada said:
“The Shaikh, the great scholar, the ocean (of knowledge), Muhammad Al-Ameen Ash-Shanqeetee (*rahimahullaah*) – the one whom no knowledge of the Science of Tafseer and the Arabic Language was comparable to during his lifetime – used to respect Shaikh Al-Albaanee so remarkably to the point that when he would see him passing by, and he was giving his class in the masjid of Madeenah, he would stop his class to stand and give Salaam to him out of respect for him.”

The great scholar, the teacher, Muhibb-ud-Deen Al-Khateeb said:
“And from the callers to the Sunnah who devoted their lives to reviving it was our brother Muhammad Naasir-ud-Deen Nooh Najaatee Al-Albaanee “

The great scholar Muhammad Haamid Al-Fiqee (*rahimahullaah*) said:
“…the brother, the Salafee, the Scholar, Shaikh Naasir-ud-Deen.”

The former Muftee of the kingdom of Saudi Arabia, Shaikh Muhammad Ibn Ibraheem Aali Shaikh (*rahimahullaah*) said: “And he is the upholder of the Sunnah, a supporter of the truth and an opposition to the people of falsehood.”

During his lifetime, the father, the Shaikh, 'Abd-ul-'Azeez Ibn Baaz (*rahimahullaah*) said:
"I have not seen anyone under the surface of the sky with more knowledge of the Hadeeth in our current time than the likes of the great scholar, Muhammad Naasir-ud-Deen Al-Albaanee."

And he (*rahimahullaah*) was asked about the hadeeth of the Prophet, *sallAllaahu 'alayhi wa sallam*: **"Indeed Allaah raises up from this *ummah* at the beginning of every century someone who will revive it for them (i.e. a *mujaddid*)."** So he was asked who is the *mujaddid* of this century? He replied: "Shaikh Muhammad Naasir-ud-Deen Al-Albaanee. He is the *mujaddid* in my opinion and Allaah knows best."

Shaikh Muhammad Ibn Saalih Al-‘Uthaimeen (*rahimahullaah*) said:
"From what I came to know of the Shaikh through my gatherings with him – and they were few – was that he was very serious about acting upon the Sunnah and fighting against the innovations, whether in matters of Belief or in matters of actions. As for through my readings of his written works, then I have come to know that about him, and also that he possesses a vast amount of knowledge of Hadeeth, in terms of reporting them and investigating them. And Allaah has benefited many people through what he has written such as about knowledge, aspects of the Manhaj, and concern for the science of Hadeeth. And this is an enormous result for the Muslims, all praise be to Allaah.”

The great scholar, Shaikh Zaid Ibn Fayaad (*rahimahullaah*) said about him:
“Indeed, Shaikh Muhammad Naasir-ud-Deen Al-Albaanee is from the most prominent and distinguished personalities of this era. He had great concern for the Hadeeth – its paths of transmission, its reporters and its level of authenticity or weakness. This is an honorable task from the

[11] From *Al-Asaalah* Magazine (Issue #23, pg. 76-77)

best things on which hours can be spent and efforts can be made. And he was like any other of the scholars – those who are correct in some matters and err in other matters. However, his devotion to this great science (i.e. of Hadeeth) is from that which requires that his prestige be acknowledged and his endeavors in it be appreciated."

Shaikh Muqbil Ibn Haadee Al-Waadi'ee (*rahimahullaah*) said:
"Indeed, there cannot be found an equal in terms of the knowledge of hadeeth like that of Shaikh Muhammad Naasir-ud-Deen Al-Albaanee. Allaah has given benefit through his knowledge and his books several times more than what has been accomplished by those zealots for Islaam upon the ignorance of those who organize reformation and revolutionary movements. And that which I sincerely believe in and which I owe my thanks to Allaah for is that the Shaikh Muhammad Naasir-ud-Deen Al-Albaanee is from the *mujaddideen* (reformers/revivers) whom the Prophet, *sallAllaahu 'alayhi wa sallam*, spoke the truth of when he said: **'Indeed Allaah raises up from this *ummah* at the beginning of every century someone who will revive it for them (i.e. a *mujaddid*).'** Reported by Abu Dawood and authenticated by Al-'Iraaqee and others."

QUESTIONS ON 'AQEEDAH (CREED)

[1] Question: Are the verses that mention Allaah's Attributes from the verses that are unclear (*Mutashaabihaat*) or clear (*Muhkamaat*)?

Answer: They fall under the unclear verses from one perspective, and that is with regard to the manner (of the Attributes), which are related to Allaah. And they do not fall under the unclear verses from any other perspective. This is such that they have **clear meanings**, i.e. they have meanings that are well known in the Arabic language.

So therefore, with regard to the manner of how the Attributes of Allaah are, they are unclear (*Mutashaabihaat*), since we are not able to know the manner of Allaah's *Dhaat* (Essence). Hence, because of that, we are not able to know the manner of Allaah's Attributes, since speaking about the Attributes falls under speaking about the Essence (*Dhaat*). This is why some of the scholars of hadeeth, such as Abu Bakr Al-Khateeb, said: "What is said concerning the Attributes is the same thing as what is said concerning the Essence: negating and affirming."

So just as we affirm Allaah's Essence and we do not negate it – for this negation would be an absolute denial (of Allaah's existence) – then the same applies for Allaah's Attributes. We affirm them and we don't negate (deny) them. But just as we do not describe how Allaah's Essence is, then likewise, we do not describe how His Attributes are. [***Al-Asaalah***, Issue #3]

[2] Question: How can we make a combination between the report **"with His left Hand"**, mentioned in the hadeeth of Ibn 'Umar, *radyAllaahu 'anhumaa,* in *Saheeh Muslim* and his, *sallAllaahu 'alayhi wa sallam,* saying: **"And both His hands are right-handed?"**

Answer: There is no contradiction between the two hadeeths that is apparent on the outset. Thus his, *sallAllaahu 'alayhi wa sallam,* saying: **"And both His hands are right-handed"** is an affirmation of Allaah's statement:

لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾

"There is nothing whatsoever like Him (in comparison). And He is the All-Hearer, the All-Seer." [Surah Ash-Shooraa: 11] So this description, which the Messenger of Allaah, *sallAllaahu 'alayhi wa sallam,* has informed us of is an affirmation of Allaah's removal from any anthropomorphic qualities. Thus, the hand of Allaah is not like the hand of a human being – left-handed and right-handed. On the contrary, *both* His hands are right-handed, may He be far removed from any defects.

As for the other point, then it is that the report: **"with His left hand"** is *shaadh*,[12] as I have clarified in the checking of "*Al-Mustalahaat-ul-Arba'ah Al-Waaridah feel-Qur'aan*" (no. 1) of Al-Mawdoodee. What further supports this is that Abu Dawood also reported this hadeeth and (in it, he, *sallAllaahu*

[12] Translator's Note: A *shaadh* hadeeth is a hadeeth reported by a reliable narrator, which contradicts (the report of) a narrator that is more trustworthy than him.

'*alayhi wa sallam*) said, **"with His other hand"** in the place of **"with His left hand."** This report is in conformity with his, *sallAllaahu 'alayhi wa sallam,* other saying: **"And both His hands are right-handed."** And Allaah knows best. [***Al-Asaalah***, Issue #4]

[3] Question: What should be said concerning Allaah's saying: ٱللَّهُ يَسْتَهْزِئُ بِهِمْ **"Allaah mocks at them…"**[13] and سَخِرَ ٱللَّهُ مِنْهُمْ **"Allaah ridicules them…"**, [Surah At-Tawbah: 79] as well as what is similar to that from the *Mutashaabihaat* (unclear) verses?

Answer: The *Salaf* (Predecessors) used to say concerning these *ayaat* as well as those similar to them: **"Leave them as they are stated."** But they did not mean by this to leave them the way they are without attaching any understanding to them. Rather, they meant by it, to leave them the way they are stated according to their correct understanding, without making comparisons for (the Attributes of Allaah stated in) them (*tashbeeh*), describing their manner (*takyeef*), misinterpreting them (*ta'weel*) and denying them (*ta'teel*). Allaah says:

لَيْسَ كَمِثْلِهِۦ شَىْءٌ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴿١١﴾

"There is nothing whatsoever like Him (in comparison). And He is the All-Hearer, the All-Seer." [Surah Ash-Shooraa: 11] In this *ayah*, there is *tanzeeh* (negation of all anthropomorphic qualities from Allaah) as well as *ithbaat* (affirmation) for two attributes for Himself, which are hearing and seeing. The understanding of this elimination of all similarities to Allaah (*tanzeeh*) is that we must (also) affirm the attributes that Allaah has described Himself with or the Messenger, *sallAllaahu 'alayhi wa sallam,* has described Him with, as it befits His grandness, may He be Glorified and Exalted. And we do not say "how" that is, such as by saying: "His hearing is like our hearing and His seeing is like our seeing."

Likewise, we do not misinterpret that (i.e. make *ta'weel*) as has been done by some of the extremists from the *Mu'tazilah*, such that they have misinterpreted Allaah's hearing and seeing to be His knowledge. And this is in spite of Allaah's describing Himself with knowledge in many other *ayaat* of the Noble Qur'aan! Thus, the misinterpretation (*ta'weel*) of these individuals of hearing and seeing for knowledge constitutes *ta'teel* (denial of Allaah's Attributes). The scholars say about this: "The one who commits *ta'teel* worships nothing, while the one who commits *tajseem* worships a statue." [14]

Based on this, we say, concerning the two ayahs mentioned previously in the question, which contain Allaah's mocking and ridiculing, that it is a mocking and a ridiculing that is befitting for Allaah. And it is not like that which limited intellects may perceive it to be, from that which has comparisons to the creation. [***Al-Asaalah***, Issue #3]

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[13] Surah Al-Baqarah: 15

[14] Translator's Note: This is because the one who commits ta'teel (mu'attil) denies all of Allaah's Attributes, so it is as if he is worshipping nothing. On the other hand, the one who commits tajseem (mujassim) ascribes anthropomorphic qualities to Allaah, for example saying His eyes are like our eyes and His hand is like our hands. So it is like He is worshipping a statue.

[4] Question: The poet Abul-Qaasim Ash-Shaabee wrote: "*If the people one day want revival, then Al-Qadar (Divine Predestination) has no choice but to answer.*"

Answer: This is a direct form of disbelief. And it indicates that the people have gone far away from the knowledge. So they are not aware of what is permissible and what is not permissible for Allaah alone, as well as what is not permitted for those other than Him. This is due to neglectfulness – and it is from the factors that have made this poet say such a thing. And some Arab radio broadcasts have even adopted this saying as a hymn of Arab nationalism!

This poetry states: "*If the people one day want revival, then Al-Qadar (Divine Predestination) has no choice but to answer*." So this means that *Al-Qadar* is under the Will of the people! And this is in opposition to Allaah's saying:

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَـٰلَمِينَ

"And you will not will until Allaah, Lord of the worlds, has willed." [Surah At-Takweer: 29] O Allaah, guide us with those You have guided. And do not cause our hearts to deviate after having guided us. And grant us mercy from Yourself, indeed, You are the Grantor. [***Al-Asaalah***, Issue #17]

[5] Question: Is the saying "*Yaa Ridaallaah wa Ridaal-Waalidain*" (O contentment of Allaah and contentment of the parents) applicable to the saying "*Maa Shaa Allaah wa Shi'ta*" (Whatever Allaah wills and you will) from the aspect of it being forbidden in the Religion?

Answer: Yes, the contentment of the parents necessitates that limitations be set to it. If the one who utters this statement intends by it the contentment which is Islamicly legislated, then this would also be from the aspect of Allaah's contentment, as Allaah, the Most Perfect, says:

۞ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَـٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ
ٱلْكِبَرَ أَحَدُهُمَآ أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا
قَوْلًا كَرِيمًا ﴿٢٣﴾ وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ
ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ﴿٢٤﴾

"And your Lord has decreed that you should not worship anyone but Him and that you be dutiful to your parents. If old age should reach one of them or both of them, during your life, then say not to them a word of disrespect, nor shout at them, but address them in terms of kindness. And lower unto them the wing of submission and humility through mercy, and say: 'My Lord! Bestow on them Your Mercy, as they did bring me up when I was young.'" [Surah Al-Israa: 24]

So whoever carries out this advice, then he has pleased Allaah first, and then his parents second. This pleasing in reality is an act of worship. So in the case that one pleases his father or mother with something that is disobedience to Allaah, then it is not an act of worship, and it would not be permissible to utter such a statement at all.

This is the distinction that must be considered when such a saying is made. In spite of this, we do not approve that it be said, based on the principle: **"Leave off that which puts you in doubt for that which doesn't put you in doubt."** For when the people say: "Contentment of the parents", they do not take into consideration this detailed aspect, which we have just explained. This is since many people know not, as has been stated by Allah, Lord of the Universe in the Noble Qur'aan. And we know from the condition of the Muslims' lives, that many parents with their children and children with their parents do not regard this legislated contentment. Rather, they only see the pleasing without this limitation. For example, let us say that there is a poor father or he is middle-class and his son is rich and treats his father nicely, always being generous with him and giving him from his wealth. However, this son does not pray, yet his father is pleased with him because he benefits him. But in spite of this, Allaah is not pleased with this son. So therefore, in this situation, it cannot be said: "O contentment of Allaah and contentment of the parents."

It is true that the parents are pleased here, however the Lord of the Universe is not pleased. Likewise there are some people who kiss their fathers' hands day and night, however they do not pray or fast! So what is the benefit in pleasing the parents so long as Allaah, the Mighty and Sublime, is not pleased?!

From here, we become aware of the difference between the legislated contentment of the parents and the contentment of the parents that is not legislated. But I must repeat again that it is not proper for us to promote such a statement, even though we might intend by it, the contentment that is legislated. This is since it (the contentment of parents) is related to the creation, thus it is an attribute of the creation and not an attribute of the Creator, except for the other part of it, which is: "O Contentment of Allaah." [***Al-Asaalah***, Issue #7]

QUESTIONS ON MANHAJ (METHODOLOGY)

[6] Question: What are the books you recommend a young person that is starting out in his Islaamic studies to read?

Answer: If he is a novice, then from the books of *Fiqh*, we advise him to read "*Fiqh As-Sunnah*" of Sayyid Saabiq, while seeking assistance from some of its references, such as "*Subul-us-Salaam*" (of Imaam As-Sana'aanee, *rahimahullaah*). And if he looks into "*Tamaam-ul-Mannah*" (of Al-Albaanee) then that will be stronger for him. And I advise him to read "*Ar-Rawdat-un-Nadiyyah*" (of Sideeq Hasan Khaan).

As for the subject of Tafseer, then he should habitually read from the book "*Tafseer Al-Qur'aan-ul-'Adheem*" of Ibn Katheer – even though it is somewhat long – for it is the most authentic from the books of *Tafseer* today.

Then, on the subject of religious exhortation and heart-softening narrations, he should read the book "*Riyaad-us-Saaliheen*" of Imaam An-Nawawee.

Then, with regard to the books related to Creed, I advise him to read the book "*Sharh Al-'Aqeedat-ut-Tahaawiyyah*" of Ibn Abee Al-'Izz Al-Hanafee. And he should seek assistance, also, from my comments and explanations to it.

Then, he should make it his customary practice to study from the books of Shaikh-ul-Islaam Ibn Taimiyyah and his student Ibn Qayyim Al-Jawziyyah, may Allaah have mercy on them. For I hold them to be from the rare and unique Muslim scholars that have treaded upon the methodology of the *Salaf As-Saalih* (righteous predecessors) in their understanding, while having Taqwaa and righteousness. And we do not purify anyone over Allaah. [***Al-Asaalah***, Issue #5]

[7] Question: What are the foundations by which the Islaamic world of today can be set anew?

Answer: I believe that what has been reported in the authentic hadeeth provides an explicit answer for this sort of question and its likes, which have become manifest in this present era. And it is his, *sallAllaahu 'alayhi wa sallam,* saying: **"When you involve yourselves in interest bearing (business) transactions, and you hold on to the tails of cows, and you are pleased with agriculture (i.e. the land) and you abandon making *Jihaad* in the Way of Allaah, Allaah will send humiliation down upon you. And He will not remove it from you until you return back to your Religion."** [15] Thus, the principal foundation is returning back to Islaam.

This matter has also been indicated by Imaam Maalik (*rahimahullaah*) in a reported saying of his that ought to be recorded in golden ink. And it is his saying: "Whosoever introduces into Islaam an innovation, which he deems is good, then he has claimed that Muhammad, *sallAllaahu 'alayhi wa sallam,* has betrayed (the trust of conveying) the Message. Read the saying of Allaah, the Mighty and Majestic:

[15] See *Silsilat-ul-Ahaadeeth As-Saheehah* (no. 11)

ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا

'This day I have completed your Religion for you, and I have perfected My favor upon you, and I am pleased with Islaam as a Religion for you.' [Surat-ul-Maa'idah: 3] So whatever was not (part of) the Religion on that day, is not (part of) the Religion on this day. And the last part of this *ummah* (nation) will not be rectified, except by that which rectified its first part."

This last sentence (from Imaam Maalik) is the main point with regard to presenting an answer to this question. This is such that he said: **"The last part of this *ummah* (nation) will not be rectified, except by that which rectified its first part."**

So just as the condition of the Arabs during the Days of Ignorance (*Jaahiliyyah*) was not rectified except by the coming of their Prophet Muhammad, *sallAllaahu 'alayhi wa sallam,* with revelation from the heavens – which aided them in this world and which will save them in the next – then the foundation that the good Islaamic well-being must be set upon in this time, is nothing else but the return to the Qur'aan and the Sunnah. In spite of this, this matter needs some elaboration, due to the vast number of Islaamic groups and parties that exist in the field (of Da'wah) and which claim for themselves to be upon the way by which Islaamic society and Muslim rule can be actualized.

We know from the Book of Allaah and the Sunnah of His Messenger, *sallAllaahu 'alayhi wa sallam,* that the way towards actualizing this (goal) is only one – and it is that which Allaah has mentioned in His saying:

وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ
عَن سَبِيلِهِۦ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

"And this is My straight Path, so follow it. And do not follow the (other) paths for they will separate you from His Path." [Surah Al-An'aam: 153] The Messenger of Allaah, *sallAllaahu 'alayhi wa sallam*, explained this to his Companions. Thus, one day he, *sallAllaahu 'alayhi wa sallam,* drew a straight line for them on the ground and then drew short lines on the sides of it. Then, while his, *sallAllaahu 'alayhi wa sallam,*, noble finger moved up and down the straight line, he recited the afore-mentioned *ayah*. Then he pointed to the lines that were drawn on the sides of the straight line. Afterward, he said: **"This is the Path of Allaah and these are the (other) paths. At the top of each of these (other) ways, there is a devil calling towards it."** [16]

In another ayah, Allaah further supports what He stated in the previous *ayah* along with the Messenger of Allaah's, *sallAllaahu 'alayhi wa sallam,* explanation for it in the afore-mentioned hadeeth. Thus He says:

[16] A *saheeh* hadeeth as was graded in *Dhilaal-ul-Jannah fee Takhreej-is-Sunnah* (16-17)

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ
ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ﴿١١٥﴾

"And whosoever opposes the Messenger after the guidance has been clearly explained to him, and follows a way other than the Way of the Believers, We will turn him to what he has chosen and land him in Hell – what an evil destination!" [Surah An-Nisaa: 115] In this *ayah* there is profound and extensive wisdom, for Allaah, the Most Perfect, has connected the “Way of the Believers” to what the Messenger, *sallAllaahu 'alayhi wa sallam*, came with. The Messenger, *sallAllaahu 'alayhi wa sallam,* also indicated this point in the hadeeth about the splitting up of the *ummah* into sects. So when he was asked concerning the saved sect, he, *sallAllaahu 'alayhi wa sallam,* said: **"That which (adheres to what) I and my companions are upon today."** [17]

So what then is the wisdom behind Allaah's mentioning of "the Way of Believers" in this *ayah*? And what is the significance in the Messenger of Allaah's linking of his Companions to himself in the previous hadeeth? The answer is: These noble companions were the ones who received the two revelations (i.e. the Qur'aan and Sunnah) from the Messenger of Allaah, *sallAllaahu 'alayhi wa sallam*, having that explained to them by him, *sallAllaahu 'alayhi wa sallam*, directly, without there being any intermediary. But what is the condition of those that came after them? There is no doubt that the matter is as the Messenger, *sallAllaahu 'alayhi wa sallam*, said: **"Verily, the one who is present sees what the one who is absent does not see."** [18]

This is why the *Eemaan* of the first Companions was much stronger then the *Eemaan* of those who came after them. And this is what Allaah's Messenger, *sallAllaahu 'alayhi wa sallam*, alluded to in the *mutawaatir* hadeeth: **"The best of mankind is my generation, then those after them, then those after them."** [19] So based on this, a Muslim cannot depend solely on himself for obtaining the understanding of the Qur'aan and the Sunnah. Rather he must seek help to understand the two of them by returning back to the noble Companions, for they are the ones who received that from the Prophet, *sallAllaahu 'alayhi wa sallam*, having it explained at times by his sayings, at other times by his actions, and at other times by his silent approval.

Therefore, from the great necessities is that we must link 1) the call to the Qur'aan and Sunnah with 2) Following the Way that the righteous predecessors (*As-Salaf-us-Saalih*) were upon, acting upon what has been stated previously in some *ayaat* and *ahaadeeth*. Such as when Allaah mentioned the "Way of the Believers" and when the noble Prophet, *sallAllaahu 'alayhi wa sallam*, and his Companions indicated that the understanding of the Qur'aan and the Sunnah is based upon what our first predecessors (*Salaf*), from the Sahaabah and those who followed them in righteousness, were upon. And here there occurs a very important question, which many of the Islaamic groups and parties have

[17] See *Silsilat-ul-Ahaadeeth As-Saheehah* (no. 203)
[18] See *Saheeh Al-Jaami'* (no. 1641)
[19] *Saheeh Al-Bukhaaree*

neglected. Indeed it is: "What is the way towards gaining knowledge of what his, *sallAllaahu 'alayhi wa sallam*, Companions were upon from the understanding and practical application of this Sunnah?"

The answer is: There is no way towards finding that out, except by returning to the science of Hadeeth, the Science of Hadeeth Terminology, the Science of *Al-Jarh wat-Ta'deel*, and the application of it's principles and its terms. This is such that the scholars are able to know what is authentically reported on the Prophet, *sallAllaahu 'alayhi wa sallam*, from that which is not authentically reported on him, *sallAllaahu 'alayhi wa sallam.* In order to conclude this answer, we say – in words that are more clear – to the Muslims who strongly desire to return the glory, honor and rule back to Islaam, that you must realize two things:

As for the first, then it is that you must incorporate and return into the minds of the Muslims, the Religion of Islaam that is purified from all that has entered into it, which was not part of it on the day when Allaah, the Mighty and Majestic, revealed His saying: **"This day I have completed your religion for you, and I have perfected My favor upon you and I am pleased with Islaam as a Religion for you."** [Surah Al-Maa'idah: 3] And returning to this matter, in this day – as it was during the first times – requires intense and extreme efforts on the part of the Muslim scholars in the different regions of the world.

The second thing is that: This persistent and serious work (to rectify the *ummah*) must be joined with this purified knowledge. So the day that the Muslims return to the understanding of their Religion, as the Companions of the Messenger of Allaah, *sallAllaahu 'alayhi wa sallam*, understood it, and they then work hard to implement this pure Islaam, based on a knowledgeable and correct manner in every aspect of life, then it is on that day that the Muslims will celebrate the victory of Allaah.

This is what I was able to say in this short time and I ask Allaah for us as well as for all the Muslims, that He gives us the correct understanding of Islaam based in light of His Book, the authentic Sunnah of His Messenger, *sallAllaahu 'alayhi wa sallam*, and that which our righteous predecessors (*As-Salaf-us-Saalih*) were upon. And we ask that He grants us the ability to act upon that. Verily He is the One who hears and responds. [***Al-Asaalah***, Issue #11]

[8] Question: Is that which in present days is known as a "military coup" against the ruler, mentioned in the Religion or is it an innovation?

Answer: There is no basis for these actions in Islaam. And it is in opposition to the Islaamic methodology with regard to establishing the *da'wah* (Call to Islaam) and creating the right atmosphere for it. Rather, it is only an innovation introduced by the disbelievers, which has influenced some Muslims. This is what I stated in my notes and explanation to *Al-'Aqeedah At-Tahaawiyyah*. [***Al-Asaalah***, Issue #10]

[9] Question: What is the correct opinion concerning Al-Hajaaj Ibn Yoosuf Ath-Thaqafee? Is he a disbeliever?

Answer: We bear witness that Al-Hajaaj was an evildoer, an oppressor. However, we do not know from him that he rejected any of those aspects from the Religion, which one is required to know by

necessity. Therefore, it is not permissible to declare him a disbeliever just on the basis that he used to commit evil, oppress others and kill innocent Muslims. [***Al-Asaalah***, Issue #1]

[10] Question: To what degree is a Muslim to be concerned with politics today, within it's Islaamic guidelines?

Answer: If what is intended by "politics" is the administering of the *ummah*, then the reality is that politics is not from the acts of one individual from the people of the *ummah*, but rather, it is from the duties of the Muslim State. This is if the objective behind politics, as we stated before, is the administering of the *ummah* and the managing of its concerns in order to rectify what is in it from its religious and worldly affairs. So if this is what is intended by "politics", then this is *fard kifaayah* (a collective obligation). However, it is not for those people who are not in control of the state or of the rule, nor for those who can neither produce benefit nor cause harm.

As for obtaining the news to be aware of the state of affairs and the weakness the Muslims are in, and in order to avoid this outcome, then as we say, this is from the *tasfiyah* (purification) and the *tarbiyah* (educating) – purifying Islaam from what has entered into it and focusing on educating the Muslims and bringing them up on this purified Islam. So knowing these general circumstances, which encompass the Muslims, is a must for the matter is as the old Arab poet has stated, taking his meaning from an authentic hadeeth:

"*I learned evil not for the sake of evil, but to avoid it*
And whoever doesn't know good from evil, he will fall into it."

This is derived from a hadeeth – and I mean by it, the hadeeth of Hudhaifah Ibn Al-Yamaan, *radyAllaahu 'anhumaa*, which is reported in the *Saheehs* of Al-Bukhaaree and Muslim. He, *radyAllaahu 'anhumaa,* said: **"The people used to ask Allaah's Messenger,** *sallAllaahu 'alayhi wa sallam,* **about the good, but I used to ask him about the evil for fear of it reaching me."** So being aware of what the Muslims are upon from humiliation and weakness in order to turn them away from that towards using the means of knowledge, strength and power, this is an obligation from the many obligations.

As for engaging at length in obtaining news, knowledge of battles and western politics, then this is from the aspect of: "Knowledge of something is better than being ignorant of it." This is something that we do not forsake. However, at the same time, we must not be very enthusiastic and fanatical about it. This is since the Prophet, *sallAllaahu 'alayhi wa sallam*, did not establish the affair of his Companions on knowing and following precisely, the news of his enemies to the same extent as he, *sallAllaahu 'alayhi wa sallam*, used to focus on teaching his Companions from one perspective and cultivating them on Allaah's command from another perspective. This is our belief concerning politics based on their two categories, which we have mentioned previously. [***Al-Asaalah***, Issue #18]

[11] Question: Why use the name Salafee? Is it a call towards a party or a group or a madh-hab (school of thought)? Or is it a new sect in Islaam?

Answer: Indeed, the word Salaf is well known in the Arabic language as well as in the religious terminology. But what concerns us here, is its discussion from the religious standpoint. Thus, it has authentically been reported on the Prophet, *sallAllaahu 'alayhi wa sallam*, that during the sickness from which he died from, he said to Faatimah, *radyAllaahu 'anhaa*: **"…So fear Allaah and have patience. And I am the best Salaf (predecessor) for you."** [20]

Furthermore, the scholars have used this word "Salaf" many times, such that it would be too abundant to number and take into account. Sufficient for us, is one example, and it was that which they have used in their battle against innovations:

"And every good lies in following he who has preceded (man salaf)
while every evil lies in the innovating of he who came after (man khalaf)."

However, there are from those who claim to have knowledge, some people who reject this ascription, claiming that there is no basis for it! And so they say: "It is not permissible for a Muslim to say: 'I am Salafee.'" So it is as if he is saying that it is not permissible for a Muslim to say: "I am following the *Salaf As-Saalih* (the Pious Predecessors) in what they were upon from beliefs, worship and methodology"! There is no doubt that such a rejection – if that is what he intended – necessitates that one free himself from the correct Islaam, which the righteous predecessors were upon, at the head of whom was the Prophet, *sallAllaahu 'alayhi wa sallam*. This is as is indicated in the *mutawaatir* hadeeth found in the two *Saheehs* and other than them, that he, *sallAllaahu 'alayhi wa sallam*, said:

"The best of mankind is my generation, then those that come after them, then those that come after them." So it is not permissible for a Muslim to absolve himself from this ascription to the righteous predecessors, whereas, if he were to absolve himself from any other ascription, the scholars would not be able to ascribe him with disbelief or sinfulness.

As for the one who rejects this name from himself, will you not see him ascribing himself to one of the *madh-habs*?! Regardless of whether this *madh-hab* is related to 'Aqeedah (Creed) or Fiqh (Jurisprudence)? So he is either Ash'aree or Matureedee. Or perhaps he is from the people of Hadeeth or Hanafee, or Shaafi'ee or Maalikee or Hanbalee or whatever else enters into the title of "Ahl-us-Sunnah wal-Jamaa'ah." But in spite of this, the one who ascribes himself to the Ash'aree *madh-hab* or to one of the four *madh-habs* is in fact ascribing himself to individuals that are not infallible, without a doubt, even if there were scholars among them who were correct (in their verdicts). I wish I knew – why doesn't he reject the likes of these ascriptions to individuals who are not free from error?

But as for the one who ascribes himself to the *Salaf As-Saalih* (righteous predecessors), then he indeed ascribes himself to infallibility (*'ismah*), in the general sense. The Prophet, *sallAllaahu 'alayhi wa sallam,* has mentioned that one of the signs of the Saved Sect is that they will cling tightly onto what the Messenger of Allaah, *sallAllaahu 'alayhi wa sallam*, was upon and what his Companions were upon. So whosoever holds tightly onto them, then he is certainly upon the guidance from his Lord.

[20] *Saheeh Muslim*: no. 2450

And furthermore, it is an ascription that brings honor to the one that ascribes himself to it, and one that facilitates for him the way of the Saved Sect. And these matters do not apply to anyone that ascribes himself to any other ascription, since they are not free from one of two things. Either it is an ascription to a specific individual that is not infallible or it is an ascription to a group of people who follow the methodology of this individual who is not infallible. So there is no infallibility (in their ascriptions) either way. On the opposite of this, there is the infallibility of the Companions of the Prophet, *sallAllaahu 'alayhi wa sallam,* (as a whole). And it is that which we have been commanded to hold tightly onto, from his Sunnah and the Sunnah of his Companions after him.

And we must persist and strongly emphasize that our understanding of Allaah's Book and the Sunnah of His Messenger, *sallAllaahu 'alayhi wa sallam,* must be in accordance with the methodology of his, *sallAllaahu 'alayhi wa sallam*, Companions. This is so that we can be upon infallibility, as opposed to inclining away towards the right or the left, or deviating with an understanding that comes solely from ourselves, of which there is not found in the Book of Allaah or the Sunnah of His Messenger, *sallAllaahu 'alayhi wa sallam,* that which provides evidence for it.

Furthermore, why is it not sufficient for us to ascribe ourselves to (just) the Qur'aan and the Sunnah? The reason goes back to two matters, the first of which is related to **the religious texts**, and the second of which is due to **the existence of numerous Islaamic groups**.

With regard to the first reason, then we find in the religious texts, a command to obey something else in connection with the Qur'aan and the Sunnah, as is found in Allaah's saying:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ۖ

"O you who believe! Obey Allaah and obey the Messenger and those in authority amongst you."

So if there were someone in authority, who was given the oath of allegiance by the Muslims, it would be obligatory to obey him just as it would be obligatory to obey the Qur'aan and the Sunnah. So even if he or those around him commit errors, it would be obligatory to obey him in order to repel the harm of differences of opinions. But this is with the well-known condition: **"There is no obedience to a creation (if it involves) disobeying the Creator."** [21] And Allaah, may He be Exalted, says:

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ﴿١١٥﴾

"And whosoever opposes the Messenger after the guidance has been clearly explained to him, and follows a way other than the Way of the Believers, We will turn him to what he has chosen and burn him in Hell – what an evil destination." [Surah An-Nisaa: 115]

[21] See *Silsilat-ul-Ahaadeeth As-Saheehah*: no. 179

Indeed, Allaah, Mighty and Sublime, is free and far removed from all imperfections and defects. And there is no doubt or uncertainty that His mentioning of **"the Way of the Believers"** here, is only due to an immense and comprehensive wisdom and benefit. So it indicates that there is an important obligation – and it is that our following of the Book of Allaah and the Sunnah of His Messenger, *sallAllaahu 'alayhi wa sallam*, ***must be*** in accordance with what the first Muslims were upon. And they are the Companions of Allaah's Messenger, *sallAllaahu 'alayhi wa sallam*, then those who came after them, then those who came after them. And this is what the *da'wat-us-salafiyyah* (The Salafee Call) invites and calls to. And it is that which is its main priority in the foundation of its call and the methodology of its educating process.

Indeed, the Salafee Call truly unites the ummah, while any other call only causes division to the ummah. Allaah, Mighty and Sublime, says:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَكُونُوا۟ مَعَ ٱلصَّـٰدِقِينَ

"O you who believe, fear Allaah, and be with the truthful." [Surah At-Tawbah: 119]

So anyone that distinguishes between the Book and the Sunnah on one side and the *Salaf As-Saalih* (Righteous Predecessors) on the other side, then he can never be truthful.

As for with regard to the second reason, then the groups and parties of today do not direct at all towards the following of **"the Way of the Believers"**, which has been mentioned in the ayah. And there are some ahaadeeth, which further confirm and support that ayah, such as the hadeeth of the seventy-three sects. All of them will be in the Hellfire except one. The Messenger of Allaah, *sallAllaahu 'alayhi wa sallam*, described them as: **"The one which is upon the same thing that I and my companions are upon today."** [22]

This hadeeth resembles that ayah which mentions the **"Way of the Believers"**. Also, there is the hadeeth of Al-'Irbaad Ibn Saariyah, *radyAllaahu 'anhu*, in which he, *sallAllaahu 'alayhi wa sallam*, said: **"So stick to my Sunnah and the Sunnah of the rightly-guided Khaleefahs after me."**[23] So therefore, there are two Sunnahs: The Sunnah of the Messenger, *sallAllaahu 'alayhi wa sallam*, and the Sunnah of the righteous Khaleefahs.

So there is no doubt that we – who come in a later time – must return back to the Qur'aan, the Sunnah and **"the Way of the Believers."** And it is not permissible for us to say: "We can understand the Qur'aan and the Sunnah by themselves, without turning towards what the righteous predecessors were upon." And there must be an ascription in this time that distinguishes and is detailed. So it is not sufficient for us to say, "I am a Muslim" only! Or "My *madh-hab* is Islaam"! For every sect says that! – the Raafidee, the Ibaadee, the Qadyianee, as well as other sectarians!! So what is it that distinguishes you from them?

[22] See *Silsilat-ul-Ahaadeeth As-Saheehah* (no. 203 & 1492)
[23] See *Irwaa-ul-Ghaleel* (no. 2455)

And if you were to say, "I am a Muslim who is upon the Qur'aan and the Sunnah", this would also not be sufficient. This is because, the members of these sects – of the Ash'arees and the Matureedees and the Hizbees – they all claim to follow these two sources also. So there is no doubt that the clear, plain, distinctive and decisive classification is to say, "I am a Muslim who is upon the Qur'aan and the Sunnah and upon the methodology of the *Salaf As-Saalih* (Pious Predecessors). And that can be said in short by saying, "I am a Salafee." So based on this, indeed the truth which is unavoidable, is that it is not enough to rely on the Qur'aan and the Sunnah without the methodology of the *Salaf*, for it explains these two with regard to understanding and concept, knowledge and action, and da'wah (calling) and Jihaad.

And we know that they (the Sahaabah), may Allaah be pleased with them, did not used to fanatically cling onto one specific *madh-hab* or to one specific individual. So there was not found amongst them he who was Bakree (a follower of Abu Bakr), or Umaree (a follower of 'Umar), or 'Uthmaanee (a follower of 'Uthmaan) or 'Alawee (a follower of 'Alee). Rather, if it were more easy for one of them to ask Abu Bakr or 'Umar or Abu Hurairah, he would ask any of them. This is because they believed that it was not permissible to have total and unrestricted devotion in following, except to one individual. Indeed, he was the Messenger of Allaah *sallAllaahu 'alayhi wa sallam*, the one who did not speak from his own desire, rather it was only revelation revealed to him.

And if we were to submit to these criticizers, for the sake of argument, that we would name ourselves "Muslims" only, without ascribing ourselves to the *Salaf* – in spite of it being an honorable and correct ascription. Would they abandon classifying themselves with the names of their parties or their *madh-habs* or their ways – based on the fact that they are not prescribed in the Religion nor are they correct?

"So this contrast between us is enough for you
And every container becomes wet due to what is in it."

And Allaah is the Guide to the Right Path. And He, free is He from all defects, is the One in whom we seek assistance. [***Al-Asaalah***, Issue #9]

[12] Question: Are there any differences between (1) the disputes that take place between Ahl-us-Sunnah themselves and (2) the talk that is directed from a person of Ahl-us-Sunnah to an innovator? And what are they?

Answer: There is no doubt that there are differences between the two at times and at other times there aren't any. The area of distinction between what occurs amongst the Ahl-us-Sunnah themselves from disputes and debates and between what occurs amongst Ahl-us-Sunnah on one side and the innovators on the other side, is clear and evident. This is because the obligation is that when there occurs a debate and refutation between the Ahl-us-Sunnah themselves, then it must be from the aspect of Allaah’s saying:

وَٱلۡعَصۡرِ ﴿١﴾ إِنَّ ٱلۡإِنسَٰنَ لَفِى خُسۡرٍ ﴿٢﴾ إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ
ٱلصَّٰلِحَٰتِ وَتَوَاصَوۡاْ بِٱلۡحَقِّ وَتَوَاصَوۡاْ بِٱلصَّبۡرِ ﴿٣﴾

"By the time. Verily, mankind is truly at loss. Except those who believe and do righteous deeds and enjoin one another towards the truth and enjoin one another towards patience." [Surah Al-'Asr: 1-3] So any debate or dispute that occurs between the Ahl-us-Sunnah, then it must be based on the likes of this part of the verse:

وَتَوَاصَوْاْ بِٱلْحَقِّ وَتَوَاصَوْاْ بِٱلصَّبْرِ

"And they enjoin one another towards the truth and they enjoin one another towards patience."

This is also how it must be when the Ahl-us-Sunnah debate from one side and those who oppose them with regard to the Sunnah – and they are the innovators – debate from the other side. However, the manners of conduct may differ between the Ahl-us-Sunnah versus themselves and between the Ahl-us-Sunnah versus the innovators. So what is obligatory when there occurs a dispute between the Ahl-us-Sunnah themselves, is that they take into account the saying of Allaah: **"Merciful to one another"** [Surah Al-Fat'h: 29] when doing that. As for when there occurs a dispute between these Muslims from Ahl-us-Sunnah and the people of innovation, then there may be some harshness and severity in the manners of conduct, which is suitable for this innovation and goes well against their innovation. This is one difference between Ahl-us-Sunnah versus themselves from one perspective and Ahl-us-Sunnah when they are debating or refuting the innovators from another perspective.

However, we must consider something with regard to each side, by which we do not exalt one group over another nor criticize one group over another, and it is that we do not violate the principle found in Allaah's saying: **"Call unto the Way of your Lord with wisdom."**

So many times when a person of the Sunnah refutes another person of the Sunnah, the refutation does not just require wisdom, but rather it requires what is more important than that, from what has been stated in the likes of Allaah's saying:

"And do not let your hatred of a people cause you to be unjust. Be just! That is closer to Taqwaa." [Surah Al-Maa'idah: 8]

But many times, there occurs vile manners when they are refuting one other. And unfortunately, this has now become manifest recently in current times in such a way as we would love for it not to be present within the Sunni community, which we call the Salafee community. This is what I was able to say in response to this question. [***Al-Asaalah***, Issue #18}

[13] Question: What is your view on the book ***Tafseer Al-Manaar*** of Sayyid Rasheed Ridaa?

Answer: The book *Tafseer-ul-Manaar* is a good tafseer (Qur'aanic Commentary), in the general sense, and it deals with many of the problems the Muslims are facing today. It has sections of research on sociological, political and historical issues that are not found in the books of Tafseer that are well known from the past. Rather, these sections of research cannot even be found in the books of contemporary authors. This is since Sayyid Rasheed Ridaa was a big scholar as well as a Muslim politician. However, at the same time, the book contains some deviations from the Sunnah in many places, such as the ahaadeeth of 'Eesaa, the Dajjaal and the Mahdee. Likewise, it has some fataawaa

(legal rulings) of his that he issued in early years, which are in contradiction to the truth. However, he excused himself from some of them afterwards. [***Al-Asaalah***, Issue #2]

[14] Question: Do you hold that the basis of the concept of "collective work" today is an innovation and *haraam* (forbidden), or does your criticism (of it) include (only) the errors made in its implementation?

Answer: No, there are no grounds for condemning collective work, so long as it is not accompanied by *tahazzub* (partisanship, i.e. to that group). Working collectively is comprised in numerous verses of the Qur'aan:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّٰدِقِينَ

"O you who believe, fear Allaah and be with the truthful." [Surah Tawbah: 119]

وَلَا تَحَٰٓضُّونَ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ

"Nor do they urge one another in feeding the needy." [Surah Al-Fajr: 18] and:

وَتَعَاوَنُواْ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ

"Help one another in goodness (*birr*) and fear of Allaah (*taqwaa*)." [Surah Al-Maa'idah: 2]

So this type of collective cooperation (mentioned in the above verse) cannot be forsaken in the general sense, for Islaam is based on this type of cooperation. However, the phenomenon that has appeared in present days, in which there is a deviation away from this goal of helping one another in goodness and fearing of Allaah, is that much *tahazzub* (partisanship) and *ta'assub* (*fanaticism*) has mixed into it. And this is to the point that it has become something tolerated and readily accepted by many of the callers, such as piling up and amassing all in the name of partisanship. We know that Allaah, in many Qur'aanic verses, has forbidden holding partisanship and fanaticism to a (specific) group or a party that has its own specific agenda and methodology. And if this agenda and this methodology are not in conformity with the Sunnah, from every aspect, the partisanship, in these days, becomes a sect, which represents what the Prophet, *sallAllaahu 'alayhi wa sallam*, warned of in some *ahaadeeth* regarded as his explanation and an elaboration of Allaah's saying:

وَلَا تَكُونُواْ مِنَ ٱلْمُشْرِكِينَ ﴿٣١﴾ مِنَ ٱلَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعًا

كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾

"And be not from among the polytheists – from those who divided their Religion and became sects – every group being pleased with what it has with it." [Surah Room: 31-32]

It is well known to every Muslims the vast amount of groups that are spread all over the Islaamic world today. And that each group has its own agenda and methodology. And these groups are in conflict with one another and hold hatred and enmity for one another. This is contrary to the objective

of working and coming together in Islaam. Each group has its own methodology and its own leader. And every group has its own followers. All of these groups do not come together with one another. Without a doubt, this (understanding) is what is contained in the generality of the previous verse: **"And be not from among the polytheists – from those who divided their Religion and became sects – every group being pleased with what it has with it."** [Surah Aali 'Imraan: 31-32]

To summarize: Joining together and working together, in working for the Islaam that the Messenger, *sallAllaahu 'alayhi wa sallam*, was upon, is an obligatory matter. No two people will disagree in this regard, nor will two goats ram into one another over it, as it is commonly said. Rather, the foundation of the Muslims will never be established nor will the (true) Islaamic society ever become a reality, nor will the Islaamic state ever be founded, except with the likes of this collective effort and working together. However, its condition is that it must not be done with fanaticism to one particular individual or group apart from another. Rather, the fanaticism and enthusiasm should be for Allaah with regard to what has been reported on Allaah and His Messenger, *sallAllaahu 'alayhi wa sallam*, and it should be done upon the methodology of the *Salaf As-Saalih* (righteous predecessors). [***Al-Asaalah***, Issue #18}

[15] Question: Do you hold that the means (*wasaa'il*) for *da'wah* (call to Islaam) are *tawqeefiyyah* (dependent upon revelation) just like the prayer, fasting and all the other acts of worship? Or do you hold that *da'wah* is mainly an act of *Ijtihaadiyyah* worship (dependent upon ones own investigation and deduction) based on the understanding of the textual evidences and religious benefits, which are considered and called for by the means, such as having knowledge and commanding the good?

Answer: Yes. I believe that the means (for giving da'wah) vary from time and place. And this is something that no Faqeeh or scholar of the Book and the Sunnah will dispute.

The means differ from time and place, however proceeding towards applying these means requires knowledge of what the Prophet, *sallAllaahu 'alayhi wa sallam*, was upon from his guidance and Sunnah. The general rule for this is that: It is not permissible to turn away from the means that the Messenger, *sallAllaahu 'alayhi wa sallam*, has handed down to us with the excuse that "The times have changed." So if there exists some type of means, by which that which the Prophet, *sallAllaahu 'alayhi wa sallam,* was upon can be supported, such as the means we use today – such as tape-recording and book printing and the easy means of distribution – in order to bring the knowledge to distant places, then no one can forsake this.

However, we know that many callers to Islaam today have accepted some types of means that the Divine Legislation has not prescribed. Rather, they are the means that the Divine Legislation has ordered us to oppose! I think that the cause for the acceptance of these means on their part is due to (their) ignorance of Islaam. And we don't need to give examples, but instead we say that most of the times there cannot be found any scholars, knowledgeable of the Qur'aan and Sunnah, in these Islaamic groups and parties that exist today. The majority of the people who run these groups are from the enthusiastic youth who are zealous for Islaam, then from those who do not exert themselves to study Islaam, by way of the Qur'aan and the Sunnah upon the methodology of the *Salaf As-Saalih*.

Talk concerning this topic will only lengthen and prolong. So we will now give an example of a dispute that broke out during the close of one Ramadaan between one state and another, such that some states fasted 29 days, and the other land completed 30 days! So in some of the western lands, such as America, there were some Islaamic Callers (i.e. people of Da'wah) who announced that their method for confirming the crescent at the beginning and end of the month was based on astronomy. Either they were ignorant of the truth or they disregarded it and pretended to be ignorant about it. And as it is said: "The sweeter of the two is (still) bitter."

The Prophet, *sallAllaahu 'alayhi wa sallam,* said: **"We are an illiterate nation. We do not record nor do we estimate. A month is like this, like this and like this – [or he *sallAllaahu 'alayhi wa sallam* gestured with his hands three time like this, and this and this, meaning thirty days]."** Then he, *sallAllaahu 'alayhi wa sallam*, said: **"A month is like this, this and this [meaning twenty nine days]."**

And in some of the authentic narrations, he, *sallAllaahu 'alayhi wa sallam,* said: **"And if it becomes too cloudy, then complete the month as thirty days."** In many of the lands in which the people give rulings according to their own way, some astronomers confirm the crescent for Ramadaan by astronomical estimations and calculations. And the Messenger, *sallAllaahu 'alayhi wa sallam,* has nullified this type of means. Even if it is a means based on knowledge, then only a few people in some lands are aware of this knowledge. Whereas the prescribed means that the Messenger, *sallAllaahu 'alayhi wa sallam,* has made as a proof for the beginning of the new month or the termination of the current month is the innate natural and human means of physical sighting. And it is not the scientific sighting, which we are not able to share knowledge of to all people.

Based on this, it is not permissible to cast off this type of means, which Islaam has brought, by claiming that times have advanced and changed. So it has become clear from by previous explanation that it is not proper today to take a means that the Messenger, *sallAllaahu 'alayhi wa sallam,* was able to take (during his time, but which he didn't). The discussion on this topic will prolong severely. Ibn Taimiyyah has a very beneficial section in his book *Iqtidaa As-Siraat-il-Mustaqeem Mukhaalafatu Ashaab-il-Jaheem* dealing with this matter. I will abridge what I can from the words of Ibn Taimiyyah:

The means that are introduced in a time and a place are divided into two categories:

1. A means of which a need for using it existed during the time of Allaah's Messenger, *sallAllaahu 'alayhi wa sallam*, but he did not use it. So introducing it is an innovation.

2. A means of which there did not exist a need to use it during the time of Allaah's Messenger, *sallAllaahu 'alayhi wa sallam*. He (*rahimahullaah*) said: "So it should be examined. If the need for introducing this means and using it is to make the Muslims refrain and lessen in their application of the rulings of the Religion, then it is not permissible to use them. And if this is not the case, then it is permissible." And Allaah is the One who grants success. [***Al-Asaalah***, Issue #18}

[16] Question: There is a book called *Mi'raaj Ibn 'Abbaas*. Is it correct to attribute it to Ibn 'Abbaas, *radyAllaahu 'anhumaa*?

Answer: It is not correct to attribute this book to Ibn 'Abbaas, *radyAllaahu 'anhumaa*. I have spoken about *Mi'raaj Ibn 'Abbaas* in my refutation of Doctor Al-Bootee, which is circulated under the title: "Defending the Prophetic Hadeeth and Biography." [Issue No. 17]

[17] Question: What do you say with regard to the two *tafseer* books *Fath-ul-Bayaan* and *Tafseer Al-Manaar*?

Answer: The *tafseer* book "*Al-Manaar*" is more beneficial than *Fath-ul-Bayaan*. And it deals with many of the problems the Muslims are facing today. It has sections of research on sociological, political and historical issues that are not found in the books of *Tafseer* that are well known from the past. Rather, they cannot even be found in the books of contemporary authors. This is because Sayyid Rasheed Ridaa was a big scholar as well as an enlightened Muslim politician. However, at the same time, the book contains some aversions from the Sunnah in many places, such as the reports of 'Eesaa, the Dajjaal and the Mahdee. Likewise, it has some *fataawaa* (legal rulings) of his concerning wearing European hats and clothes, which he issued in his early years, but from which he excused himself (some time afterward). [***Al-Asaalah***, Issue #10]

QUESTIONS ON HADEETH

[18] Question: Some people have been quoting you that you finally settled with declaring the hadeeth of Shahr Ibn Haushab as being *hasan* (sound)! Is there any basis to this report?

Answer: There is no source to this report that can be traced back to me. Thus it is like the many sayings that have been attributed to me, yet have no basis to it!! However, it is possible that the person who quoted this report became confused with the fact that I deem the hadeeth of Shahr as being *hasan* when it occurs as a supporting witness (to another hadeeth) or in succession to other reports. And so he probably thought that I deem them to be *hasan by themselves.* And there is no doubt that there is a difference between these two things. [***Al-Asaalah***, Issue #1]

[19] Question: What is meant by the hadeeth: "Beware of the (women who is like) green fertilizer?"

Answer: I would first like to point out, before answering the question, that this hadeeth is very weak, in fact, it is fabricated. So because of this, we will respond to the question from a linguistic point of view. And if not, then the matter is as is said in colloquial terms: "Why all this ceremony for a dead person (?)" because the hadeeth is very weak and fabricated.

The word *dimn* (fertilizer) refers to the animal feces and droppings that is accumulated and piled layer over layer, and which is affected by some moisture and humidity. So this product causes plants to sprout out from it and for them to grow at a rapid rate. So what is intended by this – as is stated in the hadeeth itself, which we said was weak – is the beautiful (good-mannered) woman, but she comes from a bad upbringing (i.e. origin). This is why it is stated in the hadeeth: "Beware of the (women who is like) green fertilizer." [***Al-Asaalah***, Issue #10]

[20] Question: There is a hadeeth that states: "May Allaah bless the smooth-skinned woman" and another one that states: "Verily, you are in a time in which whoever abandons a tenth for the sake of his Religion, he will be saved." What are there sources and what is the extent of their authenticity?

Answer: The first hadeeth: "May Allaah bless the smooth-skinned woman" has no source to it. Nor is it possible that you will find such an alteration as this one in the religious texts. And that is because a woman's being smooth-skinned or her being hairy is something that no one has any ability or power over. This is the creation of Allaah. And this (hadeeth) is comparable to some fabricated *ahaadeeth*, which have condemnation in them for one group of the human race, describing them with attributes through which black cannot be distinguished from white. So it is possible that a white person can be from these bad attributes just as it is possible that a black person can be from it.

But a person's being smooth-skinned or hairy and his having a white complexion or a black complexion, all of this is just like his being either tall or short – he is neither praised nor condemned for any of these things. This is especially the case if this issue is based upon race. Some of us look towards the black person with a look of contempt because of the blackness of their skin. And perhaps some black people look towards white people with that same kind of look. And in a well-known expression, they call them "*zanbras*" meaning leper.

These are matters based on race. With regard to all of the human being, it is impossible to put praise or dispraise upon anything that he has no control over. Indeed, the praise and dispraise is only for that which is produced by this adult human being, regardless of whether he is white, black, smooth-skinned or hairy.

As for the hadeeth: "Verily, you are in a time…", it has been reported by At-Tirmidhee with a weak chain or narration. However, some of the others (scholars of hadeeth) have reported it with a different wording. It is transmitted in *Silsilat Al-Ahaadeeth As-Saheehah*. [***Al-Asaalah***, Issue #19]

[21] Question. What is the relationship between the Science of *Fiqh* and the Science of Hadeeth? And is the *Muhaddith* required to be a *Faqeeh* or just a *Muhaddith* only?

Answer: The *Faqeeh* is required to be a *Muhaddith* while the *Muhaddith* is not required to be a *Faqeeh*. This is because the *Muhaddith* is a *Faqeeh* automatically due to the nature of his condition. Did the Companions of Allaah's Messenger, *sallAllaahu 'alayhi wa sallam,* used to study *Fiqh* or not? And what was the *Fiqh* that they used to study? It is that which they used to take from the Messenger of Allaah, *sallAllaahu 'alayhi wa sallam* (i.e. the hadeeth). So they were in fact studying the hadeeth.

As for those *Fuqahaa* who study the opinions of the scholars and their *Fiqh*, while not studying the hadeeth of their Prophet, *sallAllaahu 'alayhi wa sallam*, who is the source of *Fiqh*, it must be said to them: "You must study the Science of Hadeeth." This is since we cannot imagine there being a correct *Fiqh* without knowledge of the hadeeth, memorizing them, authenticating them and declaring them weak. And at the same time, we cannot imagine there being a *Muhaddith* that is not a *Faqeeh*.

Thus, the Qur'aan and the Sunnah are the source for all of the *Fiqh*. As for the *Fiqh* that is commonly known today then it is the Fiqh of the scholars and not the *Fiqh* of the Book and the Sunnah. Yes, some of it exists in the Book and the Sunnah, but some of it consists purely of opinions and scholarly deductions. However, in much of these (opinions and deductions), there is a contradiction on their part with the hadeeth, for they were not able to encompass all the knowledge of it. [***Al-Asaalah***, Issue #7]

QUESTIONS ON THE PRAYER

[22] Question: Is the *Adhaan* obligatory upon everyone that prays, even the person that prays alone in a masjid that has a (regular) employed Imaam in it?

Answer: Yes, for it is established in some paths of narration of the hadeeth of the man who prayed badly that the Prophet, *sallAllaahu 'alayhi wa sallam,* said to him: **"Make the *Adhaan,* then the *Iqaamah.*"** So this is a command from him, *sallAllaahu 'alayhi wa sallam*. And from the principles of *'Ilm-ul-Usool* (The Science of Principles) is that the rule with regard to a command is that it indicates an obligation, so long as there is nothing reported that would annul this (obligation). And there does not occur the likes of this annulling report here. [***Al-Asaalah***, Issue #5]

[23] Question: If you enter the masjid and the first row of prayer is complete, can you pull someone from it behind so that he can pray with you (in the second row) or should you just pray by yourself?

Answer: If the hadeeth about pulling someone back from the first row so that one would not pray alone in the second row were authentic, it would be obligatory to base the opinion on it. However, its chain of narration is not authentic, as I have explained in *Irwaa-ul-Ghaleel* and *As-Silsilah Ad-Da'eefah* (second volume). Therefore so long as this hadeeth is not authentic, then the person who enters the masjid and the row of prayer in front of him is complete, he must try to squeeze into the row that is before him. This is possible in most cases, during this era in which a majority of Muslims have abandoned the act of joining tightly (by squeezing together) in the lines of prayer, for many of them do not stand close together in the lines of prayer. So if he finds that the row is complete, he should try his best to find an empty space in it, even if he has to gesture to the one he wants to pray next to, to make some space for him to enter.

But if he is not able to do this, either because the people in the row are closely packed together or because some of the people praying do not make room for him, then he could stand in the second row by himself, and his prayer will be valid. This is because the Prophet's saying, **"There is no prayer for the one who prays in the row by himself"** is only in reference to the extent of one's ability and adequacy to perform all the rest of the acts of worship. We know, for example, that standing for the obligatory prayer is a pillar (of the prayer). Therefore, if one prays sitting while he has the ability to stand, his prayer is not valid. However, if he is not able to stand, then he could pray sitting, as the Prophet, *sallAllaahu 'alayhi wa sallam,* said: **"Pray standing. But if you are not able to, then sitting. But if you are not able to, then on your bed."** This goes the same for the case of the individual who prays behind the row by himself, in that his condition is that he is not able to join into the row that is before him. So the hadeeth, **"There is no prayer for the one who prays alone behind the row"**, is most likely applicable to the person that takes this issue lightly or to the one who turns away from this legal ruling. As has been done by many people, especially those *mu'addhins* who do not join into the rows, but rather pray by themselves in places near to the door (of the masjid). So these individuals are the ones whom the hadeeth is directed to. As for the man who enters the masjid and tries to join into the row but is not able to, nor does anyone come that will join him (in the second row), then he can pray by himself. And Allaah does not burden a soul with a responsibility, except that He has given it

the ability to fulfill the responsibility. And this is the view of Shaikh-ul-Islaam Ibn Taimiyyah. [***Al-Asaalah***, Issue #10]

[24] Question: A man enters the masjid when the 'Ishaa prayer has been called to commence. However, he has not prayed the Maghrib prayer, due to a legitimate reason. What should he do in this case?

Answer: This man should follow the Imaam that is leading the 'Ishaa prayer, while having the intention for praying the Maghrib prayer. But when the Imaam rises for the fourth raka'ah, he should intend to separate himself from the Imaam and then (continue) sitting, make the Tashahhud and finish his prayer alone. [***Al-Asaalah***, Issue #1]

[25] Question: What is the legal ruling concerning holding a second congregational prayer in the (same) masjid?

Answer: The scholars of Fiqh have differed with regard to the ruling on holding the second congregational prayer. However, before we mention the difference of opinion and clarify which is the most correct of them, we must first identify the type of congregation that they differ on.

The subject of disagreement is with regard to the congregation that is established in a masjid that has a regular employed Imaam and *mu'adhin*. As for the congregations that are established in any other place, be it in one's home, a masjid built on the road (i.e. *musalla*) or a store, then there is nothing that prevents one from having repeated congregations in those places.

The scholars who hold the opinion that it is disliked to have numerous congregations in the above type of masjid, the one that has a regular Imaam and a regular mu'adhin, derive their ruling from two evidences. The first is textual and comes from the Divine Legislator, while the other is theoretical and it is a contemplation of the narrations and the wisdom behind the prescription of the prayer in congregation.

As for the textual evidence, then they have investigated and found that the Prophet, *sallAllaahu 'alayhi wa sallam,* went throughout his life leading the people in congregational prayer in his masjid. And along with this, whenever any individual from his Companions entered the masjid and found that the congregational prayer had finished, he would pray alone and would not wait (for others to come). Nor would he turn towards his left or right, as the people do today, looking for one or more people so that one of them can pray with them as an Imaam.

The *Salaf* never used to do any of this. So when one of them would enter the masjid and find that the people had prayed, he would pray by himself. This is what Imaam Ash-Shaafi'ee concluded in his book *Al-Umm*, and his discussion on this topic is from the most comprehensive of talks that I have seen from the discussions of the Imaams on this issue, such that he said:

"If a group of people enter a masjid and find that the Imaam has already prayed, then they should pray individually. But if they pray in a congregation, then their prayer is acceptable and valid, however, I hate that they do this for it was not from the customs of the *Salaf*."

Then he said: "As for the masjid that is on the highway, which doesn't have a regular employed Imaam and mu'adhin, then there is no harm in holding numerous congregational prayers in it."

Then he said: "And we have memorized that a group from the Prophet's Companions missed the congregational prayer, so they prayed individually. Even though they had the ability to congregate and pray together a second time, they did not do this because they hated to hold the (same) congregational prayer in the masjid twice."

This is the saying of Imaam Ash-Shaafi'ee. And what he mentioned that the Companions used to pray individually when they would miss the congregational prayer, has been mentioned as a *ta'leeq* narration in shortened form. And Al-Haafidh Abu Bakr Ibn Abee Shaibah transferred that to his famous book *Al-Musannaf.* He reported it with a strong chain of narration on the authority of Al-Hasan Al-Basree that when the Companions would miss prayer in congregation, they would pray individually.

Ibn Al-Qaasim related this understanding in his *Mudawwanat-ul-Imaam Maalik* on a group of the *Salaf*, such as Naafi' the servant of Ibn 'Umar, Saalim Ibn 'Abdillaah and others, that when they would miss the prayer, they would pray individually and they would not establish the congregation a second time.

Also, Imaam At-Tabaraanee reported in his *Mu'jam Al-Kabeer* with a good chain of narration from Ibn Mas'ood that he went out one day with two of his companions from his house to the masjid in order to pray in the congregation. But when they got there, they found the people leaving the masjid for they had finished the prayer. So he returned to his home and led them in prayer. So this returning of Ibn Mas'ood – being who he was due to his accompaniment of the Messenger, *sallAllaahu 'alayhi wa sallam,* and his knowledge and understanding of Islaam – if he knew the prescription of praying numerous congregations in one masjid, he would have entered with his two companions and prayed in congregation with them. This is since he knew the saying of the Prophet, *sallAllaahu 'alayhi wa sallam*: **"The best prayer of a man is the one he performs in his house, except for the obligatory prayer."** So what was it that prevented Ibn Mas'ood, *radyAllaahu 'anhu*, from praying this obligatory prayer in the masjid? – his knowledge that if he prayed it in the masjid, he would have to pray it alone. So he held that if he congregated in his home that would be better than if he and those with him prayed individually by themselves in the masjid.

So this is a collection of the quotes that support the point of view of the majority of the scholars that have disliked numerous congregations held in the described masjid in the manner mentioned previously.

Thereafter, people will not miss finding other evidences, while doing some deduction and precise investigation. Thus, the two Imaams, Al-Bukhaaree and Muslim, have reported from the hadeeth of Abu Hurairah, *radyAllaahu 'anhu*, that the Prophet, *sallAllaahu 'alayhi wa sallam,* said, **"I felt a strong desire to command a man to lead the people in prayer. Then command some men to fetch firewood, then go to the people who have left off praying in congregation and set their houses on fire. By the One in whose hand the soul of Muhammad is, if one of them knew that he would find two good hunted game in the masjid, he would surely come to witness the two (prayers)."**

In this hadeeth, the Prophet, *sallAllaahu 'alayhi wa sallam,* threatened those who refrained from attending the congregational prayer in the masjid with burning them with fire. I believe that this hadeeth alone informs us of the previously mentioned ruling or it informs us of what Imaam Ash-Shaafi'ee has stated and what Ibn Abee Shaibah has related. And it was that the Companions would pray repeated congregational prayers in the masjid. This is since, if we were to assume that the second and third congregations were legislated in the masjid, then there came this severe threat from Allaah's Messenger, *sallAllaahu 'alayhi wa sallam,* to those who refrained from the congregational prayer, which congregation is it that they are refraining from attending? And for which congregation that they refrained from attending was this severe threat intended?

If it is said: "For the first congregation", then it must be said: These other congregations are not legislated. And if it is said: "This severe threat only applies to the one who refrains from every congregation, no matter what number in a sequence it is. So then in this case, the argument of Allaah's Messenger, *sallAllaahu 'alayhi wa sallam,* against anyone of those people who refrained from any of the congregations would not be established at all. This is since if he were to surprise one of them, after having put someone in charge to lead the prayer, by going to his house and finding him spending leisure time with his wife and children. And so he, *sallAllaahu 'alayhi wa sallam,* would reprimand him for this, saying: "Why don't you go pray in congregation?" He would simply reply to him: "I will pray with the second or third congregation." So will the Messenger's argument be established against him? Due to this, the Messenger's strong desire to authorize someone to take his place and for him, *sallAllaahu 'alayhi wa sallam,* to surprise those who refrained from attending the congregational prayer and burn their houses down, is the greatest proof that there is no second congregation at all. This is with respect to the textual reports that the scholars have relied on for support.

As for the investigation, then it is from the following angle: There are many *ahaadeeth* reported that state the virtue of the prayer in congregation. From them is the Prophet's, *sallAllaahu 'alayhi wa sallam,* saying: **"Prayer in congregation is better than praying alone by twenty-five – and in one report – by twenty-seven degrees."** So this great virtue was only stated for the prayer in congregation.

And there is stated in other *ahaadeeth* that: **"The prayer of a man along with another man is more purer in the sight of Allaah, than his praying alone. And the prayer of a man along with two other men is purer in the sight of Allaah than his praying with one man."** This is because every time the congregation increases in the number of individuals it has, it's reward multiplies with Allaah.

So if we keep this understanding in mind and then look at the consequences of the opinion that allows the holding of numerous congregations in the masjid that has a regular Imaam, then we will see that it produces the worst of consequences. This is because the opinion for holding repetitive congregations will lead to the minimizing of the amount of people who attend the first congregation. And this contradicts the incitement that we find in the hadeeth: **"The prayer of one man along with another man is purer that his praying alone"** since this hadeeth encourages that there be many people in the congregation. And holding the opinion that the congregations can be repeated in the masjid, by necessity, leads towards a minimization of the amount of people in the prescribed first congregation and a division of the Muslims' unity.

And there is something else that requires careful examination. And it is that we must remember that the hadeeth of Ibn Mas'ood, *radyAllaahu 'anhu,* in *Saheeh Muslim*, similar to the hadeeth of Abu Hurairah, *radyAllaahu 'anhu*: **"I felt a strong desire to command a man to lead the people in prayer."** It was reported (by Ibn Mas'ood) with respect to those who refrained from performing the Jumu'ah prayer. So when we know that Ibn Mas'ood, *radyAllaahu 'anhu*, placed a threat, of a specific type, on every person that refrains from attending the Jumu'ah and the congregational prayer, then we realize that these two prayers are with regard to their link to the congregation. For indeed, this threat means that there is to be no second congregation after any of these two prayers. Thus, the Jumu'ah prayer – until now – is preserved in its singularity and there is no opinion held stating that it is prescribed to have numerous (Jumu'ah) prayers in one masjid. All of the scholars, in spite of their differences agree on this. Due to this, we can see the masjids crowded with people on the day of Jumu'ah. And if it doesn't escape our minds, we must remember that from the causes of the masjids being filled on the day of Jumu'ah is that there are those who attend Jumu'ah yet do not attend any of the other (regular) prayers. However, there is no doubt that the cause for the masjids being filled with people on the day of Jumu'ah is that the Muslims do not practice – and all praise is for Allaah – the act of repeating the Jumu'ah prayer (continuously) in the same masjid. So if the Muslims were to treat the congregational prayer like they treat the Jumu'ah prayer and like the way the matter was during the time of Allaah's Messenger, *sallAllaahu 'alayhi wa sallam*, the masjids would be filled with people. This is since every person that constantly prays in congregation will always have in his mind that if he misses the first congregation, he will not be able to attain it after that. So this belief will serve as an incentive for him to closely guard his attending of the congregational prayer. And the opposite is true also. If a Muslim feels that if he misses this first congregation, then he can always find a second one or a third one or sometimes even a tenth one, then this is from the things that weaken his enthusiasm and aspiration in attending the first congregation.

There are two things that remain before us: First we must clarify that those who held the view that the second congregation, according to the particularization mentioned previously, was not legislated, and who said that doing it was disliked, they are the majority of the Imaams of the Salaf. Amongst them are the three Imaams – Abu Haneefah, Maalik and Ash-Shaafi'ee. Imaam Ahmad is also amongst them according to one report. However, this report is not well known amongst his followers today, even though one of his most specialized students, Abu Dawood As-Sijistaanee mentioned it. Thus, he reported from him in his book *Masaa'il Al-Imaam Ahmad* that he (Ahmad) said: "Repeating the congregational prayer in the two sacred masjids (i.e. of Makkah and Madinah) bears the highest level of disapproval (*kiraaha*)." So this, from the aspect of preference, indicates to us that there also exists the disapproval of repeating the congregations in other masjids as well. However, it (the level of disapproval) is more severe in the two (sacred) masjids. So in this report, Imaam Ahmad is in conformity with the other three Imaams.

Secondly, the other report on Imaam Ahmad – the one which is more known to his students – he (*rahimahullaah*) and those interpreters who followed him, base their support for it on a hadeeth reported by At-Tirmidhee, Imaam Ahmad and others. It is the hadeeth of Abu Sa'eed Al-Khudree, in which he said: **"A man entered the masjid when the Messenger,** *sallAllaahu 'alayhi wa sallam,* **had already prayed and his Companions were gathered around him,** *sallAllaahu 'alayhi wa sallam***. This man wanted to pray, so the Prophet,** *sallAllaahu 'alayhi wa sallam***, said: 'Is there not a man who can give charity to this person by praying with him?' So a man stood up and prayed with him."** And in the report of Abu Bakr Al-Baihaqee, which is found in his *Sunan Al-Kubraa*, it is stated that this man was Abu Bakr As-Siddeeq. However, this report has weakness in its chain. The report

that is authentic doesn't name the man in it. So these (scholars) have used this hadeeth as evidence and say: "The Messenger, *sallAllaahu 'alayhi wa sallam*, has approved of the second congregation!"

The response to the use of this evidence is that we consider the congregation, which this hadeeth talks about, to not be the same congregation that is being indicated in the question. This is since the congregation that the hadeeth refers to is the congregation of a man who enters the masjid after the first congregation has finished and wants to pray alone. But the Messenger, *sallAllaahu 'alayhi wa sallam*, incited those of his Companions who had prayed with him already to let one of them get up and volunteer and pray a voluntary prayer. So someone did it and that is the way it occurred. So this congregation consists of two people: The one leading the prayer (imaam) and the one being led (*ma'moom*). The Imaam is praying his obligatory prayer, while the *ma'moom* is praying a voluntary prayer. So who is the one who put this congregation together? If it were not for the one praying voluntarily, there would be no congregation. So therefore, this is a supererogatory and voluntary congregation, and not an obligatory congregation. And the differing (mentioned in the question) is only with regard to the second obligatory congregation. So due to this, using the hadeeth of Abu Sa'eed Al-Khudree as evidence for this area of dispute is not correct. And what further confirms this is the fact that the hadeeth states: **"Is there not a man who can give charity to this person by praying with him?"** In this incident that occurred, there was someone who gave charity and there was someone who received charity. So if we were to ask a person with the least amount of knowledge and understanding: "Who is the one giving the charity and who is the one receiving the charity in this situation, which the Messenger, *sallAllaahu 'alayhi wa sallam*, has approved of?" The answer would be: "The one giving the charity is the person praying the voluntary prayer, who had already prayed the obligatory prayer behind Allaah's Messenger, *sallAllaahu 'alayhi wa sallam*, while the one who is receiving the charity is the person who arrived late."

Now if we were to throw this same question on the congregation that is in dispute right now: for example six or seven people enter the masjid, and find that the Imaam has already prayed. So one of them leads the prayer and the rest follow him in a second congregation. So who is the one giving the charity amongst these people? And who is the one receiving the charity? No one can give the same answer as in the first example. So this congregation (of people) that has entered after the Imaam finished praying, all of them are praying their obligatory prayer. There is no one giving charity, nor is there anyone receiving charity. On the contrary, the obscurity found here is quite obvious and clear in the first example. The one giving charity is the person who is praying the voluntary prayer, who already prayed behind Allaah's Messenger, *sallAllaahu 'alayhi wa sallam*. His prayer was recorded as twenty-seven levels (of reward). So because of that, he is rich and therefore able to give away in charity to others. And the one who leads the prayer – and if it were not for that person giving charity, he would have prayed alone – he is poor and in need for someone to give him charity. This is since he did not earn what the person who is giving him charity earned (from reward).

So the reason for this person being the one giving the charity and that person being the one receiving the charity is clear. As for the scenario that is in dispute now, then the scenario is not clear, for all of the people (praying) are poor, since they have all missed out on the virtue of the first congregation. So the saying of Allaah's Messenger, *sallAllaahu 'alayhi wa sallam*: **"Is there not a man who can give charity to this person by praying with him."** doesn't apply here. Therefore, in a situation like this,

it is not valid to use this incident (mentioned in the hadeeth) as evidence. Nor can it be used in reference to this issue, which is the area of our discussion.

We will link this to another evidence they use as proof, which is the Prophet's, *sallAllaahu 'alayhi wa sallam,* saying: **"Praying in the congregation is more virtuous than praying alone by twenty-seven degrees."** So they use the generality (in the hadeeth) as evidence, meaning they understand that the word "the" before the word congregation is for a general inclusion (of all congregations). This means that (according to them) every congregational prayer is more virtuous than praying alone. We respond by saying, basing it on the previously mentioned evidences that "the" is not for a general inclusion, but rather it is for a specific designation. This means that the congregational prayer – which the Messenger *sallAllaahu 'alayhi wa sallam* prescribed, incited towards, ordered the people to attend, threatened those who abandoned it with burning their houses and which those who abandoned it were described as being hypocrites – is the prayer in congregation that is more virtuous than praying alone. And it is the first congregational prayer. And Allaah, the Most High, knows best. [***Al-Asaalah***, Issue #13-14]

[26] Question: What is the correct explanation for the Prophet's saying: **"The one who knows the most Qur'aan should lead the people in prayer…"**?

Answer: First of all, the hadeeth is found in *Saheeh Muslim.* The correct stance with regard to its meaning is to take it in its literal sense. And it is the memorization of the Book of Allaah and proficiency in reciting it, contrary to what some people believe it to mean, such as understanding it, even though there is no recitation and memorization.

What directs us to this understanding is the hadeeth [in *Saheeh Al-Bukhaaree*] of the young companion 'Amr Ibn Salimah, who was the Imaam for his people in spite of him being the youngest amongst them. This was because he was the one who had memorized the most from the Book of Allaah amongst them. And there is not mentioned in this hadeeth what indicates something else by which this companion became distinguished, other than the recitation and the memorization, without the mention of understanding it.

This is especially the case since, commonly, it is very rare for the one who has memorized the most to not be from among those who possess understanding of it, let alone be from those ignorant of *Fiqh*. And this is quite clear, all praise be to Allaah. [***Al-Asaalah***, Issue #4]

[27] Question: Is the *tathweeb* (i.e. saying "Prayer is better than sleep" twice) for the Fajr prayer to be done in the first Adhaan or the second one?

Answer: The *tathweeb* is to be done in the first *Adhaan* as is clearly indicated in the authentic hadeeth reported by An-Nasaa'ee and Ibn Khuzaimah. And it has a supporting evidence in the hadeeth of Ibn 'Umar, *radyAllaahu 'anhumaa,* that the *tathweeb* used to be done in the first *Adhaan* during the lifetime of Allaah's Messenger, *sallAllaahu 'alayhi wa sallam.* This is the understanding we get from the reports.

And this aspect of the Sunnah is further supported by investigating and looking towards the wisdom behind saying this sentence (of "Prayer is better than sleep"). This is since the purpose of the first *Adhaan* is to wake up the person that is sleeping and to indicate to the person that is fasting that he must finish his pre-dawn meal (*suhoor*), as is established on the Messenger of Allaah, *sallAllaahu 'alayhi wa sallam,* that he said: **"So eat and drink until Ibn Umm Maktoom makes the Adhaan."** And he was a blind man that would not call the Adhaan until some people said to him: **"The morning is here, the morning is here…"**

So here it is proper for the *mu'adhin* to say, "Prayer is better than sleep" in the first *Adhaan* since some people will still be sleeping. So it would be said to them: "Prayer is better than sleep." But as for after the people have woken up and set out for the masjid, then what is the need for saying to them "Prayer is better than sleep?!" For those who were at one point sleeping, have already awoken. For this reason, placing the *tathweeb* in the second *Adhaan* is in contradiction to the wisdom behind the prescription of this phrase. And you will find both the narrations and the interpretations in accordance to this, clarifying that this phrase of "Prayer is better than sleep" is only to be said in the first *Adhaan* and not the second one.

In spite of this, it is from the unfortunate circumstances, that we see people in our time doing the opposite of this aspect of the Sunnah. So it is upon the callers of the Sunnah to direct and guide the people concerning this matter, in a way that is best. This is so that the atmosphere could be made ripe for the acceptance of this aspect of the Sunnah, as it was during the time of Allaah's Messenger, *sallAllaahu 'alayhi wa sallam*. [***Al-Asaalah***, Issue #17]

QUESTIONS ON RAMADAAN AND FASTING

[28] Question: If a man eats or drinks while he is observing a supererogatory fast, what does he have to do? And what is the ruling with regard to someone who has sexual intercourse out of forgetfulness while peforming an obligatory fast?

Answer: With regard to drinking and eating out of forgetfulness, there is no difference between the obligatory and the supererogatory fasts. And it is as the Prophet, *sallAllaahu 'alayhi wa sallam,* said: **"…Indeed it is only Allaah who has fed him and given him to drink."**

As for having sexual intercourse out of forgetfulness, then I cannot imagine it occurring between two spouses. I can imagine it occurring with respect to one of the two spouses, who is immersed in heedlessness, but what is the condition of the other spouse, regardless of whether it is a male or a female?

Therefore, I must assume that this question is with regard to it occurring to one of the two spouses. So based on this, if we were to say that one of them is forgetful while the other is taking advantage of this forgetfulness (from his/her mate), then the one who is forgetful, there is no difference between his eating, his drinking and his having sexual intercourse (in that it is out of forgetfulness). As for the one who remembers and is aware, then he must perform the great expiation (*Kafaara*). [***Al-Asaalah***, Issue #7]

[29] Question: Is it permissible to distribute the *Zakaat-ul-Fitr* a few days or a week before its appointed time?

Answer: This is not permissible because it goes against the wisdom that the Divine Legislator has intended from the distributing of the *Zakaat-ul-Fitr.* Thus, He wants the poor to be given sufficient means to prevent them from begging on the Day of 'Eed. So if it is distributed before the day of 'Eed by a week's length or more than that, there is no doubt that it's objective will vanish as a result of this action. This is because the poor person will benefit from the charity that he receives on these days. But when the Day of 'Eed comes, it is likely that he will again be needy and poor.

And this is especially since the reason behind the ruling on this matter has been mentioned in the texts as **"a purification for the one who fasted."** And this can not be except at the end of the month of fasting. So the goal of the Divine Legislator is not to suffice the poor person from begging during the month of Ramadaan, but rather to suffice him from begging and asking on the Day of 'Eed.

Furthermore, it is possible, with some tolerance, to allow the person giving charity to give his *Zakaat* a day or two before ('Eed) due to present-day circumstances and the remoteness of the areas (he wishes to send his *Zakaat* to). Concerning this, there are authentic narrations on some of the Companions stating that they used to be lenient (with the Zakaat by accepting it) a day or two in advance. [***Al-Asaalah***, Issue #16]

[30] Question: A pregnant woman did not fast for the first half of Ramadaan acting on the allowance for that found in the hadeeth: **"Verily, Allaah has discarded the fast from the pregnant and breast-**

feeding woman." And she did this with the intention that there is no recompense (i.e. making up the missed days) due upon her but rather just *Fidyah* (feeding poor or hungry people) according to the *fatwaa* of Ibn 'Abbaas, *radyAllaahu'anhumaa*. But then she (gave birth and) began her (postpartum) bleeding in the second half of the month of Ramadaan, and she was forbidden from fasting during the length of her bleeding. So is she obligated to make up for the days she missed fasting due to the bleeding? And what if she considers herself as a breast-feeding woman during the period of her bleeding. Does her having to make up for missed days (*Qadaa*) become removed from her, based on the previous hadeeth?

Answer: If it is agreed that she became a breast-feeding woman with her (postpartum) bleeding, then the answer is the same as when she discarded the fast when she was pregnant. There is no *Qadaa* (recompense - making up missed days) due upon her, but rather just *Fidyah* (feeding people). [***Al-Asaalah***, Issue #16]

[31] Question: A woman has to make up some missed days of fasting for the past Ramadaan because she was in menstruation (at that time). But now she is pregnant and the next Ramadaan is coming soon and she is not able to make up for her missed days until after the coming month of Ramadaan has passed. So what should she do?

Answer: If a woman is able to make up for missed days of Ramadaan that are binding upon her, after Ramadaan, then (the rule is that) she can skip the fast (in Ramadaan) and make it up afterward. But this means that she is obligated to make it up right away. What is important is that she frees herself from her responsibility of this obligation. But suppose, for example, she dies before fulfilling this responsibility. In this case, she is to request in her Will that which will expiate her from this burden. And the expiation is considered as proceeds in cases such as these.

In the event that she is neither pregnant nor breast-feeding and she misses some days of Ramadaan because of her menstruation, then she is obligated to make up for these lost days (*Qadaa*). And if (after this), she is followed by pregnancy and then breast-feeding, it is permitted for her to delay the *Qadaa* (making up of the missed days). But she should then make up the missed days (later) without doing the *Fidyah* (feeding of poor people) or the *Kafaarah* (expiation). [***Al-Asaalah***, Issue #16]

QUESTIONS ON 'IBAADAH (ACTS OF WORDHIP)

[32] Every Innovation is a misguidance

One thing the Muslim scholars do not differ about at all is the fact that Islaam is established upon two magnificent and great fundamental principles. Indeed they are 1) worshipping only Allaah apart from others and 2) following and taking our example from only the Prophet, *sallAllaahu 'alayhi wa sallam,* apart from others.

However, what I want to discuss here only concerns the principle that states: A Muslim's Eemaan does not become complete until he believes that Muhammad, *sallAllaahu 'alayhi wa sallam,* is the Messenger of Allaah. And that if any person on the face of this earth were to bear witness to Allaah's Oneness according to the three categories (of Tawheed), then he will not be a believer until he adds to that his belief that Muhammad, *sallAllaahu 'alayhi wa sallam,* is His slave and messenger. So if it is this way, then it is required for every Muslim to learn the meaning of this beautiful statement (of Tawheed):

فَٱعْلَمْ أَنَّهُۥ لَآ إِلَـٰهَ إِلَّا ٱللَّهُ

"So know that Laa Ilaaha Illaa Allaah (there is no deity worthy of worship except Allaah)" [Surah Muhammad: 19] and to acknowledge the true sense of its meaning in two parts. First, to believe in it and second, to put it into actuality in himself, his worship and his belief in Allaah.

Likewise, it is an obligation upon every Muslim to know the meaning of **"And I bear witness that Muhammad is His slave and messenger."** This testimony (of bearing witness that Muhammad, *sallAllaahu 'alayhi wa sallam*, is Allaah's slave and messenger) completes the first testimony (of bearing witness that there is no deity that has the right to be worshipped except Allaah). So due to this, the testimony (of Faith) does not become complete unless the Muslim believes in this (second) testimony - understanding, believing and accepting it firstly, and then applying it in the affairs of his life secondly. So our saying: **"And I bear witness that Muhammad is His slave and messenger"** requires, among other things, that we believe that Muhammad, *sallAllaahu 'alayhi wa sallam,* conveyed the message and that he carried out his task in its complete and perfect form, such that no one that comes after him, however high or elevated he may be, can correct or amend some part of it. Our Lord, may He be Glorified and Exalted, indicated this fact in his saying:

ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَـٰمَ دِينًاۚ

"This day I have completed your Religion for you, and I have perfected My favor upon you, and I am pleased with Islaam as a Religion for you." [Surat-ul-Maa'idah: 3]

This is why it is authentically reported on the Prophet, *sallAllaahu 'alayhi wa sallam,* from numerous paths of narration that he said: **"I have not left anything that will bring you closer to Allaah and distance you from the Hellfire, except that I have commanded you with it. And I have not left anything that will bring you closer to the Hellfire and distance you from Allaah except that I**

have forbade you from it." So there has not been left any room for amending anything from it, whether it be a simple or a trivial thing being amended.

This is why it is reported on the Imaam of Daar-ul-Hijrah (Madeenah), Imaam Maalik Ibn Anas, may Allaah have mercy on him, that he said: "Whosoever introduces into Islaam an innovation, which he deems is good, then he has claimed that Muhammad, *sallAllaahu 'alayhi wa sallam*, has betrayed (the trust of conveying) the Message. Read the saying of Allaah, the Mighty and Majestic: **'This day I have completed your Religion for you, and I have perfected My favor upon you, and I am pleased with Islaam as a Religion for you.'** [Surat-ul-Maa'idah: 3] So whatever was not (part of) the Religion on that day, is not (part of) the Religion on this day. And the last part of this *ummah* (nation) will not be rectified, except by that which rectified its first part."

This was from the understanding of Imaam Maalik, the Imaam of Daar-ul-Hijrah, such that he plainly stated in a clear Arabic language that whoever introduces into Islaam just one innovation and then claims that it is something good, he has in fact claimed that Muhammad, *sallAllaahu 'alayhi wa sallam,* betrayed the Message. And whoever makes this claim, he does not believe (truly) that **"Muhammad is His slave and messenger."** As is very clear in the words of this noble Imaam, it (the innovation) is "not (part of) the Religion on this day."

So it is upon the Muslim to implement his *Ittibaa'* (following of the Prophet), such that he could be truthful in (his declaration that) Muhammad, Allaah's Messenger, is His slave and messenger. And that he, *sallAllaahu 'alayhi wa sallam,* brought the complete and pure message, without adding to it or subtracting from it. If this is the case, then every Muslim must acknowledge his extent and stop at the points where his Prophet, *sallAllaahu 'alayhi wa sallam,* has placed limits for him, such as the acts of worship and deeds of obedience (to Allaah). This is because the pen has dried with what was revealed previously (i.e. no more revelation after Muhammad, *sallAllaahu 'alayhi wa sallam*). And there was no room left open to approve of an act of worship that didn't exist previously in the first days (i.e. of the Prophet). Consequently, our pious predecessors (Salaf As-Saalih) have come and gone all acknowledging the extent of the Prophet *sallAllaahu 'alayhi wa sallam* in that he first fulfilled his mission and conveyed the Message, as you know. And (second) that he was the best worshipper amongst Allaah's worshippers and the most fearfing of Allaah. So there is no room to correct him:

1. From the standpoint of legislating (revealed matters) into the Religion, as you have heard the ayah and Imaam Maailk's comments about it.
2. Such that it can be claimed that there is someone who is a better worshipper and more worshipping (of Allaah) than Allaah's Messenger, *sallAllaahu 'alayhi wa sallam.* This is impossible.

So whoever understands these two facts, which are related to one's belief that Muhammad, *sallAllaahu 'alayhi wa sallam,* is Allaah's slave and messenger, he will limit the worship he performs for Allaah to only that which has been reported on the Prophet *sallAllaahu 'alayhi wa sallam* (in the ahaadeeth). And he will not put any example or role model before him other than the Prophet *sallAllaahu 'alayhi wa sallam.* Nor will he ever claim this second point, meaning it is impossible that it

can get into the mind of any believer that he is more dutiful to Allaah or more fearing of Allaah or more worshipping of Allaah than him, *sallAllaahu 'alayhi wa sallam.* This is something impossible.

We will mention what has been reported in the two Saheeh collections on the authority of Anas Ibn Maalik, *radyAllaahu 'anhu,* that a group of people went to see the Prophet *sallAllaahu 'alayhi wa sallam*, but asked his wives because they were not able to find him. So they asked his wives about the Prophet's worship – about his standing in prayer at night, his fasting during the day and about his relations with his wives. So they mentioned to them what they knew about his guidance regarding that - and his guidance is the best guidance on the face of this earth as is stated in the khutbah al-Haajah: **"And the best guidance is the guidance of Muhammad."** The wives of the Prophet mentioned to these men that he, *sallAllaahu 'alayhi wa sallam*, would fast and break his fast, and that he would pray at night and also sleep and that he would marry women.

Anas, *radyAllaahu 'anhu,* said: "When they heard that from the wives of the Prophet, they found his *sallAllaahu 'alayhi wa sallam* worship to be little." They thought it to be little because of what had settled in their minds that the Prophet must pray the whole night and that he must fast all the time and that he was a monk and did not go near his wives. So they were shocked to find something that was not in compliance with their notions. So they assumed that the reason for this was because Allaah had forgiven all of the Prophet's past and future sins. So it is as if they said: "The Prophet, *sallAllaahu 'alayhi wa sallam*, only minimized in his worship - which they thought to be little - because Allaah had forgiven his sins.

So there wasn't left any obstacle preventing him from increasing in the worship of his Lord." This was a mistake on their part without a doubt. This is since they didn't know that this worship which they thought to be little, was in fact worship that could not be fulfilled by even the best worshipper amongst mankind, not even Dawood (as) about whom it is authentically reported in Saheeh Al-Bukhaaree that the Prophet, *sallAllaahu 'alayhi wa sallam,* said: **"Dawood was the best worshipper amongst mankind."** This group of people did not know that the Prophet was the best worshipper amongst mankind with this worship (of his) and that not even the best worshipper amongst mankind was able to perform his worship, as I have mentioned.

And that was from the things that he, *sallAllaahu 'alayhi wa sallam,* was asked about when some people – who were well aware of his habits not like that group of people that was ignorant of his habits – found him, and they felt compassion for him, *sallAllaahu 'alayhi wa sallam,* because they saw him standing in prayer until his feet had become swollen. So they said to him: "O Messenger of Allaah! Allaah has forgiven your past and future sins." They meant by this: "Have pity on yourself, O Messenger of Allaah! Be easy in the worship, for your feet have become swollen." And his response was: **"Should I not then be a grateful servant?"**

This is a refutation of the false reasoning employed by that small band of people, who said the reason for the Prophet's little worship was because Allaah had forgiven his past and future sins. They were not aware that the Prophet, *sallAllaahu 'alayhi wa sallam*, would stand in night prayer until his feet would become swollen. So when it was said to him: **"O Messenger of Allaah! Allaah has forgiven your past and future sins"**, he responded: **"Should I not then be a grateful servant?"**

Basing on what they imagined was little worship on the part of the Prophet and what they knew of Allaah having forgiven his past and future sins, each person in this small group assumed that they were obligated to exceed in worship and that they must surpass what they heard about the Prophet's worship with regard to his fasting, praying at night and relations with women. So they made the following pledges to themselves: The first person said "I will pray all night and won't sleep." The second one said: "As for me, I will fast all the time and never go a day without fasting." And the third person said: "I will not marry women."

Why? Because they assumed that marriage was a distraction and turned one away from perfecting one's worship to Allaah. But they did not know - and Allaah knows best but it seesm to me that they were new (reverts) to Islaam who did not learn yet of the Commands and Rulings of Islaam - that marriage was itself worship, as is found in the famous hadeeth, when a group of poor people came to the Prophet, *sall Allaahu 'alayhi wa sallam*, and said:

"The people with much wealth and income have surpassed us - they pray like we pray, they fast like we fast, and they make Hajj like we make Hajj. And they give money in charity but we don't give away anything in charity!" So the Prophet, *sall Allaahu 'alayhi wa sallam*, said to them: **"Shall I not direct you to something, which if you do, you will surpass those in front of you and those behind you will never be able catch up to you (in reward), except for those who do the same as you?"** So the representative of the poor people went back to his companions among the poor folk and related to them the good news that came from the Prophet. So they became very happy at hearing it. However, it was not long before their representative went to Allaah's Messenger again to tell him: "O Messenger of Allaah! What you told us was conveyed to the rich folk and so they have begun to do what we are doing." So Allaah's Messenger, *sall Allaahu 'alayhi wa sallam*, said: **"That is the bounty of Allaah, which He gives to whom He pleases."**

This is the narration of Imaam Muslim found in his Saheeh. In another narration of the hadeeth, it is reported that the Prophet, *sall Allaahu 'alayhi wa sallam*, said to them: **"Verily in every *tasbeehah* (saying SubhanAllaah) there is charity for you. And in every *tahmeedah* (saying Al-Hamdulillaah) there is charity. And in every *takbeerah* (saying Allaahu Akbar) there is charity. And in every *tahleelah* (saying Bismillaah) there is charity. Commanding good is charity and forbidding evil is charity. And removing a harmful obstacle from the road is charity."** Then the Prophet, *sall Allaahu 'alayhi wa sallam*, continued to mention many noble characteristics. Then he said at the end of the hadeeth: **"And in your having relations with your wife, there is charity."** They said in amazement: "O Messenger of Allaah, will one of us fulfill his desire (with his wife) and get rewarded for that?" So the Prophet, *sall Allaahu 'alayhi wa sallam*, said: **"Don't you see that if one fulfills it in a forbidden way, that he will have a burden (of sin) for it?"** They said: "Of course, O Messenger of Allaah." So he said: **"Then likewise, if he fulfills it in a lawful way he will be rewarded for it."**

So they were not aware of the likes of this hadeeth and other hadeeths in which there is found an incitement to get married and especially in producing children and progeny, as is reported in the authentic hadeeth: **"Marry the fertile and loving woman, for indeed I will compete with other nations by you, as regards to who has the most followers, on the Day of Judgement."** So the one who marries and keeps himself chaste and keeps his wife chaste, he will be rewarded for that. This

group was ignorant about this, so there was one among them who made a pledge binding on himself that he would not marry, saying: "As for me, I will not marry women." Then that group left and when the Prophet, *sallAllaahu 'alayhi wa sallam*, returned home, his wives informed him of what they heard from that group of people and the pledges they made to themselves. So the Prophet, *sallAllaahu 'alayhi wa sallam*, gave a khutbah about this in his masjid, saying: **"What's wrong with these people who say such and such"** (?) - repeating to the audience what these individuals who came to his house had said. **"This last person will not marry women. The second said he would fast everyday and not go a day without fasting. And the other one said that he will pray all night and not sleep."**

However it was from the Prophet's etiquettes when admonishing, reprimanding and teaching the people that he would hide the faults of those who committed errors or sinned (by not mentioning their names). So he would not expose them but rather make such statements like the one you just read above: **"What's wrong with these people who say such and such?"** This is because there is no benefit in mentioning the (name of the) person who erred, unless his error involves a large group of people and he is present (for the reminder). But if the people leave and he leaves, the opportunity for reminding them goes away. So in this situation, one must mention that to the people publicly. And it is not like that which is thought by some people who know about wisdom and gentleness when commanding good and forbidding evil, for they do not realize that gentleness does not nullify manifesting the criticism of one who errs if his error involves a group of people. The stories of our Salaf (predecessors), all praise be to Allaah, are filled with reports bearing witness to this fact. It is sufficient for me to just mention what the two Shaikhs (Al-Bukhaaree and Muslim) reported in their Saheehs from the hadeeth of 'Abdullaah Ibn 'Umar who said:

"'Umar Ibn Al-Khattaab, *rady Allaahu 'anhu,* was giving the Friday khutbah - naturally in the Prophet's masjid - when a man from the Companions of Allaah's Messenger entered - and in one narration it states that it was 'Uthmaan Ibn 'Affaan. So 'Umar stopped his khutbah and turned towards this person that had come late and had missed coming early to hear the dhikr and to hear the Jumu'ah khutah. So the man responded, saying: 'O Commander of the Believers, I did not do anything except hear the Adhaan, make wudoo and then come to the masjid.' So he said to him reprimanding him in a disapproving interrogating manner: 'The wudoo also, for I heard Allaah's Messenger, *sallAllaahu 'alayhi wa sallam*, say: Whoever goes to (pray) Jumu'ah, then he should take ghusl (bath).'"

The point we derive from this report is that he, *sallAllaahu 'alayhi wa sallam*, reprimanded 'Uthmaan Ibn 'Affaan publicly in front of a large gathering of witnesses because he came late to the Jumu'ah khutbah and prayer. So therefore: The principle of teaching and reminding someone is based on the foundation of: Hiding the faults of people, unless there is a benefit that requires that it be done in public. This is the principle that the Messenger of Allaah implemented when he gave the khutbah regarding that group of people that had come to his house. So he said: **"What is wrong with these people who say such and such"** making an indication of them but not naming anyone of them.

The point is that the Prophet, *sallAllaahu 'alayhi wa sallam*, said: **"As for me…"**, which is a refutation of the essence of what was stated by those people who claimed the reason that the Prophet, had little worship was due to Allaah having forgiven his past and future sins. So he said: **"As for me, then I am the most fearing amongst you of Allaah, and the most dutiful amongst you towards Allaah. As for me, then indeed I fast and I don't fast"** - meaning I don't fast all the time. **"And I pray at**

night and I also sleep" - meaning I do not stay up the whole night, as is done by those extremists amongst worshippers who increase and try to surpass the worship of Allaah's Messenger, *sallAllaahu 'alayhi wa sallam*. This is why 'Aa'ishah said, as is recorded in *Saheeh Muslim*: **"The Prophet, *sallAllaahu 'alayhi wa sallam*, never stayed up a whole night in worship."**

So the Prophet, *sallAllaahu 'alayhi wa sallam*, said, reminding us that the Religion is moderation and that worhsip is moderation - neither exaggeration nor negligence: **"As for me, then I am the most fearing amongst you of Allaah, and the most dutiful amongst you towards Allaah. As for me, then indeed I fast and I don't fast. And I pray at night and I also sleep. And I marry women. So whoever turns away from my Sunnah then he is not from me."**

So the Prophet's Sunnah, as it came to us from Islaam, is that which all the Muslims are obligated to adhere to. And I guarantee that if Dawood, who was the best worshipper amongst mankind according to the testimony of Allaah's Messenger, came after the Prophet's being sent with this complete and perfect Islaam, he would not be able to encompass doing all of the Prophet's acts of worship. This means all of the acts of worship that Allaah's Messenger brought whether through speech, actions or silent approval. Due to this, there remain no grounds for any Muslim to add an act of worship after Allaah completed His Religion by sending His Prophet with this perfect Islaam.

So after realizing that the Prophet is the best worshipper amongst mankind and the most dutiful and fearing of Allaah amongst them, there should not be anything but following of Allaah's Messenger, *sallAllaahu 'alayhi wa sallam*. We are upon certainty that we will never be able to encompass the worship of Allaah's Messenger, except for occasionally or at brief periods of time. So we are completely incapable of following and tracing the footsteps of Allaah's Messenger in his worship. This is impossible - with respect to every individual amongst mankind after the Prophet.

Therefore, there remains nothing before us except that we all strive for two things:

1. To learn the Sunnah of Allaah's Messenger in all matters that came to us from Islaam - whether in Creed or in Worship or in characteristics and manners. And as I said before, we will never be able to do more than just imitate him, as it is said:

   "So imitate (them) if you are not like them,
   Verily, imitating the righteous ones is success."

   It is not for us to imitate anyone amongst mankind except him, because he is the most perfect of humans according to unanimous agreement. And everyone that imitates him after he has gone will be overwhelmed by his ocean of worship.

2. This is the first thing - that we must know the Sunnah of Allaah's Messenger according to the wide and extensive meaning. This is since the Prophet's saying concerning that group of people: **"So whoever turns away from my Sunnah, then he is not from me"**, this sentence in this general hadeeth does not refer to the abandonment of the recommended sunnah acts, for example, that this person is not from the Prophet. This is not what is meant by the hadeeth. Rather, the meaning of the hadeeth is: **"Whoever turns away from my Sunnah"** meaning from my Way and from my

Methodology in all affairs of my religious life. This is the kind of person that is not from him. And this kind of person varies with regard to his remoteness from following the Prophet.

So the Sunnah has two meanings:

1. A religious Arabic language-based one, and it is that which the Messenger of Allaah, *sallAllaahu 'alayhi wa sallam*, and those who followed his way were upon.

2. That which has occurred in the custom of the Fuqahaa in dividing the worship into two types - Fard (Obligation) and Sunnah (Recommended). The Sunnah here according to their definition of it is: **"That which the one who does it will be rewarded for and which the one who abandons it will not be punished for."**

As for the person that abandons the Messenger's Sunnah, with its first meaning - i.e. his way and methodology - then this person is in misguidance. And his deviance can either be large or little depending on his closeness or remoteness to following Allaah's Messenger, *sallAllaahu 'alayhi wa sallam*. So based on this, we should find ourselves as having no need for amending and introducing a "good innovation" (*bid'ah hasanah*) into Islaam, claiming that there is nothing wrong with this innovation. This is because we should find ourselves as falling short and being incapable of following the noble Prophet, *sallAllaahu 'alayhi wa sallam*, in everything that has been reported to us concerning his worship, whether it is related to supplications, remembrances or prayers. So it is sufficient for us to just follow him, according to our abilities. Here, I would like to mention a story reported by Al-Bukhaaree in his *Saheeh* so that you can realize the worth of Allaah's saying: **"This day I have completed your Religion for you, and I have perfected My favor upon you, and I am pleased with Islaam as a Religion for you."** [Surat-ul-Maa'idah: 3]

Al-Bukhaaree reported that one of the Jewish Rabbis went to 'Umar Ibn Al-Khattaab during the time of his Khilaafah and said to him: "O Commander of the Believers! There is an ayah in the Book of Allaah that if it had been revealed unto us - a gathering of Jews - we would have taken the day it was revealed as a day of 'Eid (holiday)." So he asked: "Which ayah is it?" So the Rabbi mentioned the ayah: **"This day I have completed your Religion for you…"** So 'Umar said: "This ayah was indeed revealed on a day of 'Eid, on the day of Jumu'ah while the Allaah's Messenger was in 'Arafaat (meaning in his farewell pilgrimage). So this ayah was indeed sent down on a very great day in which there is a combination of two virtues and two 'Eids - the 'Eid of Jumu'ah and the 'Eid of 'Arafaat."

Why did this Jew say: "Had it been revealed unto us, we would have taken the day it was revealed as a day of 'Eid?" It is because he was aware of the greatness of this blessing, which Allaah bestowed upon His servants. But what about us Muslims today? Unfortunately, we do not give this great blessing its due weight in worth. This is why you find many people in the past - in previous generations - who have filled the Muslims with prayers, words of remembrance and supplications that the Prophet did not come with. What has come to us from the Prophet is truly sufficient and adequate, in fact it is more than our human capabilities can grasp. However, each one of us takes from this worship what he is able to and what conforms to his capability and capacity. [***Al-Asaalah***, Issue #21]

[33] Question: Does wiping over ones khimaar and turban replace wiping over the ears, due to their both being part of the head? [24]

Answer: My opinion, and Allaah knows best, is that at times it does replace it and at other times it doesn't. As for the condition in which it does replace wiping (the ears) then it is the state when the turban or the khimaar covers the entire head, including the ears. Thus, in this condition, the hadeeth would apply in that they (ears) are both part of the head literally.

As for the other condition in which it is not sufficient to just wipe over the turban or the khimaar, then it is when the turban or the khimaar does not cover the ears. This means that the turban is wide or aloof from the ears. Under these circumstances I hold that the authentic hadeeth about wiping the head itself. This is such that three ways of wiping the head have been established on the Prophet, *sall Allaahu 'alayhi wa sallam*:

The first way: This is the most common and normal of his ways and it was that he would wipe all of his head directly.

The second way: If the turban or the khimaar covered the head, then it was sufficient to just wipe over the turban or the khimaar, exactly like the head.

The third and final way: And this is the area that requires evidence and needs speculation. And it is when the turban would cover the last part of the head, yet expose the front of it (forehead). In this condition, the Prophet *sall Allaahu 'alayhi wa sallam* would wipe over his head directly and then grasp his turban. [***Al-Asaalah***, Issue #8]

[34] Question: Is it permissible to gather together for the purpose of reciting the Qur'aan, whether it is done occasionally or everyday?

Answer: If there is no intent for this gathering other than to make it easy for Muslims, who desire to study the Qur'aan, to meet together, then there is nothing wrong with this. But if this type of gathering is scheduled with the intention of performing worship to Allaah and to try to please Him, **in itself**, then it is not permissible. [***Al-Asaalah***, Issue #1]

[35] Question: Is it permissible to authorize certain places in a community to be responsible for conducting (animal) sacrifices outside a specific land by taking the sacrifices of those people in that land to an outside place?

Answer: Yes, it is permissible for the (regular) sacrifices only. As for the sacrificial offering for Hajj, then no. This is because it can only be sacrificed in Makkah. And it is not permissible to sacrifice it

[24] Translator's Note: The Prophet said: **"The ears are part of the head."** [Reported by At-Tirmidhee (37), Abu Dawood (134) and Ibn Maajah (444) and declared saheeh by Shaikh Al-Albaanee in As-Saheehah (1/36)] So we are obligated to wash them when taking wudoo and ghusl even though the ayah concerning wudoo doesn't mention the ears but only the head. This question is based on this principle in that if we are permitted to wipe over certain garments in replacement of the head, are the ears included in the same manner?

outside of the vicinity of the Haram. And likewise for Minaa, because the Prophet, *sall Allaahu 'alayhi wa sallam*, informed us that **"All of Minaa is a place of sacrifice."** [***Al-Asaalah***, Issue #5]

QUESTIONS ON WOMEN'S ISSUES

[36] Question: Is it permissible for a woman to be a judge?

Answer: It is not permissible for a woman to be a judge. And whoever claims that passing judgement is merely informing a religious ruling, then he has limited its meaning, because judgement is more than (just) *Iftaa* (passing *fataawaa* or religious verdicts). This is since not everyone who issues *fataawaa* is a judge and likewise, not everyone who judges passes religious verdicts. But sometimes they are both combined in a person.

Indeed, the judge is like the ruler (*haakim*), he is commanded to execute the religious verdicts (given by the *muftee*). As for the *muftee*, then he has no executive power to enforce the religious verdicts. And the Prophet, *sallAllaahu 'alayhi wa sallam,* has informed us that any people who entrust their affairs to a woman will never prosper. This is established in *Saheeh Al-Bukhaaree* from the hadeeth of Abu Bakrah, *radyAllaahu 'anhu*. [***Al-Asaalah***, Issue #17]

[37] Question: There are some masjids in which the women pray below the actual masjid, such as in the basement or in an upper level (above the masjid). We are women who pray in these masjids, at times following the Imaam from a point where we are not able to see him nor the male followers. And sometimes there is a large empty space left over in the area of prayer for the men. Is our prayer valid if we cannot see the Imaam or any of the (male) followers, and while knowing that sometimes we enter the masjid and don't know what *rak'ah* he is in. Is it allowed in this situation to follow (the Imaam) by (hearing) the raised voice only? And is it correct for us to follow the Imaam while we are on an upper or lower level knowing that at times there is ample room in the masjid (floor)?

Answer: The answer is in two parts. The first is that the prayer and the mentioned scenario is valid so long as the women pray in the masjid, regardless of whether it is in the upper or lower level. And it is so long as they are able to hear the *takbeers* from the Imaam indicating the change in position, such as from standing to bowing to prostrating.

The second part is that it is not proper for the women to pray like this unless the area for the men is filled with people and they (the women) cannot find a place behind the rows for them to pray in. In these circumstances, it is permissible for the women to pray in the upper or lower level of the masjid. But if this masjid, where the Imaam and the men behind him pray, has ample room left over, then it is not allowed for the women to go up to the upper level or down to the lower level where they won't be able to see the movements of the Imaam or the movements of the men praying behind him. The reason for this goes back to two matters:

1. When the Prophet, *sallAllaahu 'alayhi wa sallam,* said: **"The best rows for the men are their first ones and their worst (rows) are their last ones. And the best rows for women are their last ones and the worst (rows) are their first ones"**, he meant by it the same ground that the Prophet, *sallAllaahu 'alayhi wa sallam,* and his Companions behind him used to pray on. The women were not in upper or lower levels.

2. The underlying reason for this is that the speakers at times can be low and at other times they are not working. So the prayer of the women who are following him from an upper or lower level, from which they cannot see the prayer of the Imaam or those behind him, is subject to becoming invalid.

To summarize this answer: The prayer that is performed while on an upper or lower level is valid. However, it is not permissible to designate those places for prayer when there is enough room in the prayer place (*musalla*), such that the women are able to pray in the back of it. [***Al-Asaalah***, Issue #19]

[38] Question: If a woman rides in a taxi with a driver who is a male stranger to her (i.e. he is not her *mahram*), is this considered the privacy (*khulwah*) that is forbidden in the Religion? And what if two women ride together (with this taxi driver)?

Answer: A woman riding alone with a taxi driver that is not a *mahram* to her may encounter herself in privacy (*khulwah*) in the sense that some of the forbidden matters that occur normally in *khulwah* (privacy), are likely to occur in such a situation. Furthermore, there is no third person that is with them. But from here, I do not hold that it is *khulwah* (privacy), but instead it is a motive and an incentive for *fitnah* (temptation). And this *fitnah* is not found in the other example in which there is another woman present or another man. Indeed the occurrence of fitnah in this situation is less likely than in the first situation. [***Al-Asaalah***, Issue #10]

[39] Question: We know that a woman's dancing in front of her husband, and likewise her dancing with women, which is swaying, and the *dabkah* [25] of men are forbidden, but what is the proof for that? Please provide us with some insight on this, may Allaah reward you.

Answer: This question consists of three parts:

First: A woman dancing in front of her husband
Second: Her dancing in front of other women
Third: The *dabkah* performed by men

As for the first part, which is a woman's dancing in front of her husband. If her dancing is natural and not professional – i.e. she did not learn how to dance, as is the fashion of this time – even if she stirs the desires of the man, then there is no text that can be found that forbids this. But this is on the condition that it occurs between her and her husband only. As for the case where she has learned to dance and she applies the rules of modern-day dancing, then this is not permissible. This is because I believe that if she will do that in front of her husband, then she will surely also do it in front of other men besides her husband.

As for her dancing in front of other women, then I also say that if her objective in dancing is to dance this modern style of dancing, then it is clear that it is not permissible. And if it is said: "What is the proof for what you have stated?" I say:

[25] Translator's note: A *dabkah* in Arabic is a dance in which people form a line by holding each other's arms. The question is with regard to this dance being performed by a group of men.

Moderation in matters is very rare; there is either excessiveness or there is negligence. This is especially the case with people who have lived a long period of time in deviation of a specific nature. Then when it becomes clarified to them that this matter was a deviation and that the Religion rejects it, they turn away from it and introduce in place of that, a severe reaction.

This is what has befallen us in this present time with regard to the issue of demanding the proof in place of the liberation from blind following. The Muslims, both special and common people, have lived long generations not knowing anything but the madh-hab of so and so and the madh-hab of so and so – four madh-habs, the madh-habs of Ahl-us-Sunnah wal-Jamaa'ah. And this is not to mention the other madh-habs, those that have deviated from the Sunnah and the Jamaa'ah. As for relying on what Allaah and his Messenger, *sallAllaahu 'alayhi wa sallam,* said for support, then this was only found in the generations that have received testimony of their excellence. Then that affair came to an end for a point in time until there came the time of Ibn Taimiyyah and those of his students who were devoted to him. So they informed the Muslims of the obligation of returning back to what the first Salaf (predecessors) were upon, such as relying on the Qur'aan and the Sunnah for support.

There is no doubt that the Call of Ibn Taimiyyah and his students had a positive effect. However, its scope was very weak during his time and intellectual impassiveness (i.e. not reflecting on proofs) took over and became dominant amongst the special classes of people, not to mention the common ones.

Then there followed succeeding generations in which this re-awakening that Shaikh-ul-Islaam Ibn Taimiyyah ignited died out. And the Muslims turned back to their indifference of comprehending and understanding (i.e. the evidences), until this present time and a brief period before it, for many scholars rose to take charge of the *Da'wah's* revival, due to the need of returning to the Qur'aan and the Sunnah. They were preceded in some of that by Shaikh Muhammad Ibn 'Abd-il-Wahhaab, for in reality, he called to the following of the Qur'aan and the Sunnah. But looking at the areas in which the Arabs of Najd during Shaikh Muhammad's land used to live in, and considering the paganism that took place in their lands, his greatest effort was in showing strong concern for Tawheed.

And as is very natural, in my opinion, such that mankind's ability is limited, he was not able to wage his war on every front, as they say. So because of this, all of his efforts were geared towards spreading the call of Tawheed and waging war against paganism and idolatry. And he received all the success in that and his splendid Call was spread all over the Islaamic world afterwards. And this was even though, unfortunately, there occurred battles between him and his opponents. But this is the Sunnah (Way) of Allaah with regard to His creation. And you will not find any change in the Sunnah (Way) of Allaah.

However, in current times, the scholars have renewed their call to the Book and the Sunnah and thus many of the common and special people in the Arab lands have re-awakened. As for the non-Arab lands, then unfortunately they are still in a state of sleep.

However, these Arab lands have been tested by a reversal, which is what I have indicated previously, such that some of them do not stop at the middle point of moderation. Instead they know of one thing and are ignorant of another thing. So you will see the common man who doesn't understand anything,

when he asks the scholar on any subject "What is its ruling?", regardless of whether the answer is a denial and a negation, he begins with his demand: "What is the proof?"

And sometimes that scholar is not able to establish the proof, especially if the proof is deduced and adopted through thorough research, and it is not stated in a specific text in the Qur'aan and the Sunnah. So in issues of this nature, it is not proper for the questioner to go deep and say: "What is the proof?" And it is required that the questioner know himself. Is he from the people that understand evidences or not? Does he have any share in knowledge of the general (*'aam*) and the specific (*khaas*), the unrestricted (*mutlaq*) and the restricted (*muqayyad*), the abrogating (*naasikh*) and the abrogated (*mansookh*). So if the person does not understand any of these things, then does he get any benefit from saying: "What is the proof"?! For what?! – For the ruling on a woman dancing in front of her husband or her dancing in front of her Muslim sister, whether it is either permissible or forbidden! And the *dabkah* of men! He wants the proof for that! But in reality, there is no textual proof from the Messenger, *sallAllaahu 'alayhi wa sallam,* on that matter that exists for us. There is only investigation, deduction and the acquisition of understanding for it.

Due to this, we say at certain times: Not every issue has an explicit proof that can be presented in detail, which every Muslim can understand, whether he is a common unlettered person or a student of knowledge. But this is not for all the issues. This is why Allaah, the Most High, says: **"Ask the people of knowledge if you don't know."**

From the extremism that we indicated previously – and due to it, the most ignorant of people has begun to decline the proof – is that many of those who attribute themselves to the Book and the Sunnah: They believe that the scholar, when he is asked on an issue, it is obligatory upon him to link "Allaah said and His Messenger said" with his answer.

I say that this is not an obligation, and that it is from the benefits of belonging to the methodology of the *Salaf As-Saalih* (righteous predecessors). And furthermore, their biographies and their fataawaa (religious verdicts) is a proof in action for what I have stated. So based on this, mentioning the proof is obligatory when the situation necessitates it, however it is not an obligation on him every time he is asked a question to say: "Allaah says such and such" or "The Messenger of Allaah, *sallAllaahu 'alayhi wa sallam,* said such and such." And this is especially if the issues are from the detailed and intricate issues of Fiqh in which there are differences of opinion.

Furthermore, the saying of Allaah:

فَسْـَٔلُوٓاْ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ

"Ask the people of knowledge if you don't know" is first of all in the unrestricted sense, so all you have to do is ask someone whom you feel is from the people of knowledge. And when you hear the answer from him, then it is upon you to follow it, unless you have a doubt about it due to what you heard from another scholar. There is no harm in you mentioning that to him. So at that point, the scholar must make an effort, with the knowledge he has, to remove this doubt which has been presented to the questioner.

In summary: A woman dancing in front of her husband, along with the restrictive condition mentioned previously, is permissible. As for her dancing in front of other women, then it has two forms also, as we have stated before. With regard to a woman dancing in front of her husband, then if her dancing is not joined with professionalism (i.e. learned way of dancing), but rather it is just a moving and waving of hands, and there is no shaking of the hips or those sorts of things that stir the desires and causes doubts, then there is also no problem with this dancing. If it is correct to call it dancing!

But if any of those (evil) things mentioned above are found in it, then refraining from it is the original principle. As for the *dabkah* of men, then if it is in imitation of the dances, which we see are normally joined with singing, not to mention that there are words mentioned in them that are not from the Religion, then this is *lahw* (a vain pastime) and it is not encouraged. Rather, it is encouraged to stay away from it, as the Prophet, *sallAllaahu 'alayhi wa sallam,* said: **"Every *lahw* (vain pastime) the Son of Adam engages in is falsehood, except his playing with his wife, his playing with his horse, archery and learning to swim."** So due to this hadeeth, we hold the opinion that it is falsehood.

So if this is the condition of the pure vain pastime in that we are encouraged to refrain from it and that is not from the truthful matters, then we say that it allowable, so long as is not accompanied with something that opposes the Religion in any aspect of it. However, it is an allowance that must be weighed by the hadeeth that I have mentioned previously.

But in my opinion, and Allaah knows best for I have not witnessed any of these *dabkahs*, it is not possible for it to be free from any opposition to the Religion. And this is because, for example, we have heard the *dabkah* at times, and it is not just it alone. Rather, we hear along with it, music, the *mu'adhdhin* calling the *Adhaan* and the Imaam reciting the Qur'aan out loud. And they do not care about anything else but instead they are busy with their vain pastime. Therefore, the *dabkah* is from the vain pastimes that must be weighed and determined. And we do not say that it is *Haraam* (forbidden) unless it is combined with something that goes against the Religion from one of the aspects, for then it would turn without a doubt into something *Haraam* (forbidden). [***Al-Asaalah***, Issue #8]

[40] Question: What is the best way for women to give *da'wah*?

Answer: I say to the women: وَقَرْنَ فِى بُيُوتِكُنَّ "**Remain in your homes.**" [Surah Ahzaab: 33] And you should not concern yourselves with *da'wah*. I reject the use of the word "*da'wah*" amongst the male youth by them making it seem like they are from the people of *da'wah* – as if the word *da'wah* has become the fashion of modern times. So every individual that knows something about the Religion becomes a *Da'ee* (caller to Islaam)! And this matter did not stop with the male youth until it was carried over to the female youth and housewives. And in many instances, they have begun to turn away from fulfilling the obligations of their households and their husbands and their children, turning away from these obligations towards something that is not obligatory upon them, such as establishing the *da'wah*.

The general rule concerning the woman is that she is to stay in her home. And it has not been legislated for her to leave it unless she has a dire need. This is based on the statement of the Prophet,

sallAllaahu 'alayhi wa sallam: **"And (praying in) their homes is better for them"**, i.e. than the (congregational) prayer in the masjid."

Today we see a prevalent phenomenon amongst the women in that they go out often to the masjids in order to pray the congregational prayer, not to mention the *Jumu'ah* prayer. In spite of this, their homes are better for them – unless there is a masjid in which the Imaam is a scholar who teaches those attending some aspects from the sciences of the Religion. So in this case, the woman could go out to pray in the masjid in order to listen to the knowledge. There is nothing preventing her from that. As for the woman preoccupying herself with the *da'wah* (!), then let her sit in her home and read from the books that her husband or brother or other male relatives provide for her.

Furthermore, there is nothing preventing her from setting a day in which she calls the women to come to her house or she goes out to attend the house of one of them. That is better than a group of women going out (to her). One woman going out to a group of women is better for them than all of them going out to her. As for her moving about and traveling, perhaps traveling without a mahram, and she justifies that by claiming that she went out for the purpose of *da'wah*, then these are from the present-day innovations. And I do not specify the women only with that, rather, even some of the male youth speak excessively about the *da'wah* and yet they have very little knowledge. [***Al-Asaalah***, Issue #19]

[41] Question: What is the ruling on a man delivering a child for a woman?

Answer: The aspect of bringing a woman into a hospital in order for her to deliver her child should not bring about an opinion for its absolute allowance. Rather there must be some limitations and restrictions set to it.

So if a female doctor sees, with her knowledge and experience, that this pregnant woman will not be able to undergo a natural birth, and that she will require an operation or surgery. Then in this situation, she should be transported to the hospital. But in the case where the birth is natural, it is not permissible for her to leave her house to be admitted into a hospital just to deliver a baby that can be delivered naturally. But if this woman is forced to enter the hospital, a male doctor must not be put in the supervision of delivering her baby. But in the case that a female doctor is not found, there is no harm in a male doctor (seeing her), for that is from the aspects of extreme necessity. Rather, if a female doctor is not present, it is obligatory for a male doctor to deliver her child, if the pregnant woman is in a situation in which there is danger.

This answer is derived from two principles from the principles of *Usool-ul-Fiqh*, which are:
1. Cases of necessity make the forbidden allowable, and
2. A necessity is determined according to its extent

So the general rule is that a woman is not permitted to leave her home except in the case of a necessity. This is stated in *Saheeh Al-Bukhaaree.* When Allaah's saying was revealed:

وَقَرْنَ فِى بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَـٰهِلِيَّةِ ٱلْأُولَىٰ

"And remain in your homes and do not display yourselves like the evil displaying of the first Days of Ignorance", the Prophet, *sallAllaahu 'alayhi wa sallam,* said: **"Allaah has permitted you (women) to go out (from your homes) for your necessities."** [***Al-Asaalah***, Issue #3]

[42] Question: What is the ruling concerning a woman cutting some of her hair?

Answer: With regard to a woman cutting her hair, then one must look into the motive behind her doing it. So if a woman cuts her hair in imitation of the disbelieving or sinful women, then it is not permissible for her to cut it while having this intention. As for cutting only a small portion from her hair or cutting it in accordance to the desires of her husband, then I do not see anything preventing this from being done.

It is reported in *Saheeh Muslim* (no. 320) that: **"The Prophet's wives used to cut their hair to the point that it would reach the earlobes."** [***Al-Asaalah***, Issue #1]

[43] Question: Is it permissible for a woman to freely dispose of her own money without the permission of her husband? And what if she knows prior to that, that her husband does not agree with her disposing of her money, even if it is for charity? And also, what about giving away her jewelry which she bought with her own money, without his permission. What is the ruling concerning this?

Answer: The ruling on this matter is clear from the hadeeth of the Prophet, *sallAllaahu 'alayhi wa sallam*: **"It is not permissible for a woman to freely dispose of her wealth except with the permission of her husband."**

This is a hasan saheeh hadeeth, hasan by itself and saheeh based on its various routes of narration. And as for all the reports that it is thought present a contradiction to this hadeeth, then it is not correct to rely on that or claim that they contradict the hadeeth. As for the hadeeth in which the women gave their rings and earrings away in charity, as is reported in the Saheeh, then this has been responded to from many different angles:

One of them is that it was probable that these charitable donations were given with the permission form the husbands of these women. And it is also possible that this event occurred before this ruling that occurs in the hadeeth became firmly established. So due to this, we advise every Muslim woman that adheres to acting on the Qur'aan and the Sunnah to not give away from her wealth without the permission of her husband. This is because it will be a cause and a reason for the occurrence of disputes between the couple, and the end result of that will be very bad.

But in the case where a husband is mean and oppressive to his wife (by not granting her permission), she can take her case to the legal jurisdiction. And this is especially the case since today, the legal jurisdictions are in favor of the women. And in a more particular example, in cases like these, all of the judges are in agreement that the woman may freely dispose of her money without the permission of her husband. So if the matter is taken up to the court and the judge rules that this action was a violation on the part of the husband to his wife and he rules that she can give away her money, (she may do so). But if her husband objects and holds that by her doing so, she will be squandering money, at that point the judge can prevent her because, even though he bases it on the rule that it is allowed for

her to spend from her wealth, he can not permit her to give away in charity that which is considered excessiveness and a squandering of money. And Allaah knows best. [***Al-Asaalah***, Issue #19]

[44] Question: If a woman disagrees with her husband over a *Fiqh* issue, such as travelling without a *mahram*, then in general, can he force his *Fiqh* opinion on her?

Answer:

ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعۡضَهُمۡ عَلَىٰ بَعۡضٍ

"Men are guardians over women due to what Allaah has favored some of them over others with." [Surah An-Nisaa: 34] So with regard to the likes of this question, the opinion of one of the spouses – either the wife or the husband – must be carried out. And there is no doubt that so long as Allaah, the Mighty and Sublime, has made it obligatory upon the woman to obey the husband, her opinion is not a decisive factor. So in this situation, she must obey him. However, before that, they must first yield to one another and communicate to try to come to an understanding with one another. But if (after doing this) the situation has reached the point at which the question was asked, then the answer is that (at this point) it is obligatory upon her to obey him and to not oppose him. [***Al-Asaalah***, Issue # 19]

[45] Question: If a girl has reached the proper age for getting married, can her guardian force her to get married?

Answer: It is not permissible for the guardian of a girl's affairs to force her into getting married. So if the girl has not reached the proper age and has been forced into marriage, she can look for a way to dissolve this marriage after having reached the age of comprehension and maturity. This is because there was a girl that was forced into marriage during the time of the Messenger of Allaah, *sallAllaahu 'alayhi wa sallam*. After the marriage, she went to the Messenger, *sallAllaahu 'alayhi wa sallam,* and said to him: **"O Messenger of Allaah! My father has married me to a man that I dislike, in order to raise his own status."** So the Messenger, *sallAllaahu 'alayhi wa sallam,* nullified her marriage.

Due to this, it is not permissible for a girl's guardian to force her into marriage, regardless if she is a girl who has reached the legitimate age (of marriage) or she is divorced or she was married and then lost her husband. Rather it is only required of him to direct her towards what is most beneficial for her in her affairs of this world and the hereafter.

The Prophet, *sallAllaahu 'alayhi wa sallam,* said: **"There is no marriage except with (the permission of) a guardian and (the presence of) two trustworthy witnesses."** And he, *sallAllaahu 'alayhi wa sallam,* also said: **"Do not force your women (to get married), but rather get their consent."** And he, *sallAllaahu 'alayhi wa sallam,* said: **"Her silence is her consent."**

These are etiquettes and conditions that must be adhered to. However, at times there occurs something that opposes the Divine Legislation, such as when the father prevents his daughter and delays her marriage because of a materialistic ambition. Or because the man proposing marriage to her is poor, and due to this, his status will not be elevated. And so the girl remains without a husband. In this

situation, the Divine Legislation has permitted her to marry herself because the Messenger, *sall Allaahu 'alayhi wa sallam,* has said:

"Any woman that marries herself without the permission of her guardian, then her marriage is invalid, her marriage is invalid, her marriage is invalid. But if they differ, then the authoritative figure (*sultaan*) is the guardian of one who has no guardian."

Therefore, this girl – whose father has prevented her marriage due to an obvious materialistic reason – she can take her case to a legitimate judge. So he will investigate the guardian of the girl's affairs and interrogate him as to the reason why he is preventing her (from getting married). So if he hears a legitimate reason from him, such as that the man intending marriage is an innovator or he doesn't pray or that he drinks alcohol, then the judge cannot oppose him in this. But if he hears illegitimate reasons from him, then at that point, the judge can assume guardianship of her marriage. [***Al-Asaalah***, Issue #6]

[46] Question: A postpartum bleeding woman regains a state of purity (i.e. stops bleeding), but finds some blood has come down from her after a few days. Is this blood considered her *Istihaadah* (irregular bleeding) or something else?

Answer: If she has exceeded the maximum period of postpartum bleeding, which is forty days, then this blood without a doubt is the blood of *Istihaadah* and not postpartum blood. And if she felt according to her notion that she had reached a state of purity before having completed these forty days, then it is probable that her estimation of becoming purified before the forty-day period was an error on her part. So then she should look at the blood that is presently coming out. If it is a darker blood, as menstrual and postpartum blood is commonly, then she should consider herself as if she never reached the state of purity. In that case, she must refrain from the prayer and fasting as well as the other religious acts she is forbidden from doing (while in this state). [*Al-Asaalah* No. 15-16]

[47] Question: Concerning the (part of the) verse: **"[Forbidden for you (in marriage) are your mothers…] And your step-daughters who live in your homes, [born] of your wives whom you have gone into (had sexual intercourse with)."** [Surah An-Nisaa: 23] The majority of the scholars say about this part of the ayah (i.e. **"who live in your homes"**): There is no *mafhoom*[26] (i.e. opposite understanding) to it and that it was only revealed (so) because of the most likely situation (*makhraj al-ghaalib*).[27] However, there is an *athar* (narration) reported on 'Alee, *rady Allaahu 'anhu,* that indicates

[26] Translator's Note: This refers to the mafhoom mukhaalafah, which is the opposite understanding that is derived from the generality of an ayah. This part of the ayah in Surah An-Nisaa states that a man is forbidden to marry his stepdaughter (after having married her mother), if that stepdaughter resides in his house. So the mafhoom, or what is understood from this ayah, in it's opposite meaning, is that he is permitted to marry his stepdaughter if she did not live in his house. The questioner states that this second understanding, derived from the *mafhoom al-mukhaalafah*, has no basis in this ayah and that it does not exist.

[27] This means that this condition found in this ayah of those "who live in your houses" has no significance to it. So the ayah is general and refers to all stepdaughters, those that live in the house of the stepfather and those that live outside it. As for it taking the principle of makhraj al-ghaalib, which means the most likely situation, then it means that the words **"who live in your houses"** was only stated as such because for the most part, step-daughters lived with their step-fathers in those times and it was not stated as a restricting factor. However, the

a specification to this (ruling) for only those who reside in the (stepfather's) house. So what is the most correct opinion?

Answer: Before answering, I see something in the question that must be corrected, which is the questioner's statement that there is a specification to this ayah found in the narration of 'Alee! This assertion is not correct because the ayah is itself specific, according to the correct view, and it is made restricted by the part **"who live in your homes."** So the ayah itself is specified and restricted. If it were unrestricted, and then there came another understanding with a restriction like the one that is mentioned in the same ayah, at that point it could be said that this text puts a restriction on the ayah. However, the ayah here, in itself is restricted.

After making this correction, I say: The fact of the matter is that this issue has been under dispute since long before. And I am amazed, personally, at how the majority of the scholars have agreed, on two things regarding this matter:

First: On cancellation this restricting text of **"who live in your homes"** and claiming that this restricting text has no *mafhoom* (opposite understanding) to it.

Second: On their conformity with rejecting two authentic narrations from two of the rightly guided Khaleefahs, 'Umar and 'Alee, *radyAllaahu 'anhumaa,* which confirm that they both applied this ayah with its restriction. Thus, they used to pass rulings that it was permissible for a man to marry his stepdaughter, on the condition that she did not live in his house. So I am astonished by this conformity for it makes two claims:

1. There is no *mafhoom* to this restriction
2. A contradiction of the two rightly-guided Khaleefahs

From my understanding from many of the people of knowledge – and I will mention specifically the Hanbalees – they find it sufficient, in issues such as these, to bring a report, which is not authentic – from one of the Sahaabah. So they accept this narration and then follow it saying: "We know of nothing that opposes it." So here, it would be more correct for them to say: "We know of nothing that opposes these two Khaleefahs." This is firstly, and secondly, what is apparent from the Qur'aan would be on their side (also).

There is another hadeeth on this subject, which is found in the two Saheeh collections. The Prophet, *sallAllaahu 'alayhi wa sallam,* was presented with the suggestion of marrying a certain woman, but he used the excuse that she was his stepdaughter from his household (to not marry her). Shaikh-ul-Islaam Ibn Taimiyyah said in one section of his valuable book "*Iqtidaa As-Siraat Al-Mustaqeem*" when dealing with the subject of generally censuring innovations in the Religion, which is supported by authentic and well-known ahaadeeth, that:

Shaikh disproves this and clarifies that the ayah is in fact restricted and forbidden in marriage are only those stepdaughters who live in the house of the stepfather. As for the stepdaughter who lives in another house, then she is permissible for him to marry.

The Prophet, *sallAllaahu 'alayhi wa sallam,* would constantly repeat in his sermon, which was his Khutbat-ul-Haajah (the necessary sermon), his saying: **"And every innovation is a misguidance. And every misguidance is in the Hellfire."** He (*rahimahullaah*) said:

"The Prophet's approval of this general text, without making a note that it was a text restricted by any restriction from the Book and the Sunnah is a confirmation of action on his part that the text will not cease to be in its general and universal sense."

So here we can use this principle that Shaikh Shaikh-ul-Islaam Ibn Taimiyyah (*rahimahullaah*) has benefited us with in many of the disputed issues as well as the topic we are discussing now, such that Allaah says: **"who live in your houses."** The hadeeth (mentioned previously) supports this same restriction for the Prophet, *sallAllaahu 'alayhi wa sallam*, did not inform us of a cancellation of this restricting factor of the **"house."** All of this indicates the incorrectness of their saying: "This restricting factor has no significance."

I wanted to bring this discussion to an end with this principle that I have applied here in this issue, but there came to my mind another doubtful argument that might be used as a proof by some of them, when opposing such an issue by saying: "This restricting factor has no *mafhoom*." This is such that they will bring some texts, which are similar and in which there is a restricting factor that has no direct significance to it. And it will be said about such a text (the same as before) that it has no *mafhoom* (opposite understanding). An example of that which came to my mind was Allaah's saying: **"Do not take interest (whether) double or multiplied."** And they will say: **"'Doubled or multiplied'** does not have any *mafhoom* to it.'[28]

This is true, there is no doubt or confusion about it. However, this example does not resemble the thing that it is being compared to at all. This is because the restricting factor, which the scholars have unanimously agreed has no *mafhoom*, **"doubled or multiplied"** is opposed by strong and explicit texts, which force the researching faqeeh to say that this restricting factor has no *mafhoom*.

As for the issue of the stepdaughter, then the matter is completely different. For the restricting factor is in conformity without there having to be a text that contradicts this restricting factor like the successive texts that come to cancel out the restricting factor of **"doubled or multiplied"** such that it can become evidently clear that this restricting factor has no *mafhoom*. So how can they seek to bring that distant example close to this example, for which the proofs have been established that there is no *mafhoom* to it?!

Therefore, it is not permissible for us to say: "This restricting factor (of the house) has no *mafhoom* to it", unless there is proof and evidence for that. And there exists no proof for that with regard to the issue of the stepdaughter.

[28] Translator's Note: This is since interest is forbidden in all forms, whether large or small amounts. So the restricting factor here of **"doubled or multiplied"** has no *mafhoom*, or opposite understanding, because if this were so, the opposite understanding of the ayah would be that we are permitted to take interest so long as it is not doubled or multiplied, and this is false, because there are other texts that restrict this ayah and prove that there is no *mafhoom* in this case, as shall be explained.

Furthermore, the Prophet's application of this restricting factor to himself in the hadeeth I mentioned before is from that which nullifies the example used in the claim that the ayah **"who live in your homes"** has no *mafhoom* to it!

What is most correct in my opinion is that the stepdaughter whom the man (stepfather) is forbidden to marry here is the one who lives in the house of her mother's husband. As for the stepdaughter that lives far away, then it is as is found in the narration of 'Alee, *radyAllaahu 'anhu*, and likewise in the narration of 'Umar, *radyAllaahu 'anhu*:

"Once a man divorced his wife, and she had a daughter. So 'Alee asked him about this and he responded: 'I divorced her.' He asked: 'Does she have any daughter?' He said: 'Yes, but she is my stepdaughter.' So 'Alee said to him: 'Does she live in your house?' He said: 'No, she lives in Ta'if, far away.' So 'Alee said: 'Marry her.'"

A similar story to this is authentically reported on 'Umar Ibn Al-Khattaab, *radyAllaahu 'Anhu*, also. [***Al-Asaalah***, Issue #8]

QUESTIONS RELATED TO THE FAMILY

[48] Question: What is the ruling concerning putting limitations to the amount of offspring one has?

Answer: The person that limits his offspring without having a legitimate reason for doing so, I hold him to be foolish if not a disbeliever in the *Qadaa* and the *Qadar* (Divine Execution and Preordainment) of Allaah. This is since the individual that limits his progeny to only three children, for example, and he has reached the age of fifty (!), the thought of death does not even cross his mind, or that some violent storm should come and take the lives of his three children, thus leaving him till the end of his life as if he were barren and without offspring. Therefore, those that put limits to the amount of children they have, they do not reflect upon the things that every Muslim reflects on. And it is *Al-Qadar* (Preordainment), which befalls the people in the way that He wants, not in the way that they want. So this practice that is done in current times, is a severe negligence and a clear deprivation. [***Al-Asaalah***, Issue #2]

[49] Question: Does the ruling on birth control differ from that of family limitation (of offspring)?

Answer: Birth control has some detail to it. Therefore, I say that this thing, which has come to be known as "birth control" is from that which the Muslims of today are being tested by in the lands of Islaam. However, there are cases from it, which must be referred back to the motive behind it. An example of this is when the motive for this birth control is based on a prescription from Muslim doctors who are advising the couple towards this so-called "birth control" to safeguard the health of the woman who has departed from her natural state due to her having delivered many children! **So if a skilled Muslim doctor issues these instructions as a form of advice, then that becomes a legitimate excuse for (the allowance of) this birth control.**

This is an example in which birth control is permissible. As for an example that is contrary to this one, then it is such as when the motive behind it is due to poverty (!) or because of bills, which is always on the minds of the disbelievers!! So you can see one of them say: "My wife and I are two. And I have two children!! And the fifth member of them is their dog!! So this monthly pay that we receive is just enough for us (to pay our bills), and that's all [five]!"

This is not permissible in Islaam because this motive emanates from the logic of the Days of Ignorance, which we were warned to avoid and stay away from. Such is found in Allaah's saying:

وَلَا تَقْتُلُوٓاْ أَوْلَـٰدَكُم مِّنْ إِمْلَـٰقٍۢ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ

"And do not kill your children for fear of poverty. We will provide you with sustenance as well as them." [Surah Al-Ana'aam: 151]

This is especially the case since the Muslims believe that the child comes with his sustenance (already) with him. This is because, before it comes out into this world, its sustenance is ordained for it while it is in the womb of its mother, as has been clarified to us in the Noble Sunnah. So this example of birth control, with this motive, is not permissible at all. As for the baseless and false reasons that some

people have used to justify and allow it, then they have no place in the Religion. [***Al-Asaalah***, Issue #2]

[50] Question: Is it permissible for a man to take from the wealth of his father in order to use it in his business affairs, while knowing that his father deals with interest-based banks?

Answer: The obligation upon every individual that has reached the age in which he is able to distinguish right from wrong is that he must make intense and quick efforts to free himself from using or consuming wealth that comes from interest. But he may take from it so long as he stands in need for it, **out of necessity**. As for using this forbidden money to spend it on luxurious things and in order to live comfortably, then it is not permissible for him to use the money in this way. And Allaah knows best. [***Al-Asaalah***, Issue #1]

[51] Question: I am a young man who has not finished studying, and my father is a rich man who deals with interest (*ribaa*) as well as other types of forbidden business. What should be my stance in this situation, especially if it is my father who spends money on me, even though I have explained to him many times that interest is *Haraam* (forbidden), but to no avail?

Answer: Indeed these studies, which the questioner has indicated are by no means from the obligatory matters. Rather it is only a means that leads to obtaining provision in these days. So if it is the case that he lives under the shelter of his father, and he knows for certain that his father deals with interest, then it is upon him to undertake all the possible means by which he can free himself from this way of living that is established upon sin, even if it leads to him having to abandon his studies, since this type of study in itself, is not an individual obligation. And it is upon him to strive hard towards earning lawful provision, by working his hands off and causing his forehead to sweat. This is better for him and more lasting.

So depending on the ability of the questioner, the studies should be left off, even temporarily, and he should make an effort to find sustenance for himself, which would be modest enough for him, and through which he can free himself from his father having to spend on him.

And if he is forced while not desiring it, meaning (he is forced) to live under the sustenance of his father, then he should not go to great extents in his requesting of money. Rather, he must only take according to the extent that will be enough for him to survive on, pay his necessary expenses and which will free him from begging people. [***Al-Asaalah***, Issue #10]

MISCELLANEOUS RULINGS

[52] Question: What is the ruling on television today?

Answer: There is no doubt that television, today, is *Haraam* (forbidden). This is since television is like the radio and tape recorder – they are like all the other blessings that Allaah has bestowed upon His servants, as He has stated:

وَإِن تَعُدُّوا۟ نِعْمَةَ ٱللَّهِ لَا تُحْصُوهَآ

"And if you were to count the blessings of Allaah, you would never be able to count them." [Surah An-Nahl: 18] Thus, hearing is a blessing and eyesight is a blessing, and so are the lips and the tongue. However, many of these blessings become trials upon their possessors because they do not use them in a way that Allaah loves and wants for them to be used. Therefore, I consider the radio, television and the tape recorder to be from the blessings of Allaah, but when are they deemed as blessings? When they are used to bring benefit to the *ummah*. Today, ninety-nine percent of what is on television is evil, licentious, immoral, forbidden, and so on, while one percent of it has some shows presented that are of benefit to some people. But the consideration is with regard to the majority (and not the minority). So when a true Muslim state exists that can place programs based on knowledge, which would be beneficial for the ummah, at that point I will not say that television is permissible, but rather I will say that it is obligatory. [***Al-Asaalah***, Issue #10]

[53] Question: What is the ruling on the *nasheeds* (songs)[29] that are circulating amongst many of the youth and which they call "Islaamic nasheeds?"

Answer: If these *nasheeds* possess Islaamic meanings, and there aren't any stringed or musical instruments accompanying them, **such as the Duff, the drum** and its types, then there is no problem with it. However, an important condition to its permissibility must be clarified. And it is that they must be free of anything that opposes the Religion, such as going to extremes and its sorts.

Also, there is another condition. And it is that it must not be taken as a (habitual) practice. This is since it turns those who (constantly) listen to it away from reciting the Qur'aan, which the authentic Sunnah of the Prophet encourages. Likewise, it turns them away from seeking beneficial knowledge and calling towards Allaah (i.e. *da'wah*), the One free of all defects. As for using the duff with the *nasheed*, then it is permissible for the women when it occurs (solely) amongst them, apart from the men. And it is permissible during the time of 'Eed and marriage only. [***Al-Asaalah***, Issue #2]

[54] Warning mankind about the issue of standing up (for others)

The Messenger of Allaah, *sallAllaahu 'alayhi wa sallam,* said: **"Whoever loves that the people appear before him standing (up for him), then let him find his seat in the Hellfire."**

[29] Translator's Note: A *nasheed* is a song or hymn in Arabic. These songs are distributed on tape and they often occur without music. Also they are usually about the subject of *Jihaad*.

Reported by Al-Bukhaaree in *Al-Adab-ul-Mufrad* (977), Abu Dawood (5229), At-Tirmidhee (2/125), At-Tahaawee in *Mushkil-ul-Athaar* (2/40) and the wording is from him, Ahmad (4/93 & 100), Ad-Dawlaabee in *Al-Kunaa* (1/95) Al-Mukhlis in *Al-Fawaa'id Al-Muntaqa* (sec. 196/2), 'Abd Ibn Humaid in *Al-Muntakhib min Al-Musnad* (sec. 51/2), Al-Baghawee in *Hadeeth 'Alee Ibn Al-Ja'd* (7/69/2) and Abu Nu'aim in *Akhbaar Asbahaan* (1/219).

It occurs from the path of Habeeb Ibn Ash-Shaheed on the authority of Abu Mujliz, who said:

"Mu'awiyah entered a house in which was 'Abdullaah Ibn Az-Zubair and 'Abdullaah Ibn 'Aamir. So Ibn 'Aamir stood up while Ibn Az-Zubair remained seated – and he was the one with the most experience of the two. So Mu'awiyah, *radyAllaahu 'anhumaa,* said: "Sit O Ibn 'Aamir for I heard the Messenger of Allaah, *sallAllaahu 'alayhi wa sallam,* say: [and he mentioned the hadeeth].

At-Tirmidhee said: "It is a hasan hadeeth."

I say: Rather, it is a saheeh hadeeth. The reporters of its chain of narration are all reliable, men of the standards of the two Shaikhs (Al-Bukhaaree and Muslim). Abu Mujliz's name is Laahiq Ibn Hameed and he is reliable. And Habeeb Ibn Ash-Shaheed is reliable and established as is stated in At-Taqreeb. So there is no grounds for restricting it to just the grading of hasan, even if Al-Haafidh (Ibn Hajr) remained silent about it in *Al-Fat'h* 11/42), especially when it has other paths of narration.

Al-Mukhlis said in (his book) *Al-Fawaa'id*:

'Abdullaah narrated to us: Dawood reported to us: Marwaan reported to us, Mugheerah Ibn Muslim As-Siraaj reported on the authority of 'Abdullaah Ibn Buraidah that he said: 'Mu'awiyah went outside (one day) and saw that they were standing up because he was going out. So he said to them: Sit for the Messenger of Allaah, *sallAllaahu 'alayhi wa sallam,* said: **'Whoever is pleased that the Children of Adam (mankind) stand up for him, Hellfire becomes binding upon him.'"**

This hadeeth has an authentic chain of narration. All of its narrators are reliable, they are the narrators of Muslim except for Al-Mukhlis' shaikh (teacher), 'Abdullaah – and he is Al-Haafidh Abul-Qaasim Al-Baghawee – and Mugheerah Ibn Muslim As-Siraaj. But they are both reliable without any disagreement. Dawood refers to Ibn Rasheed and Marwaan is the son of Mu'awiyah Al-Fazaaree Al-Koofee, who was a Haafidh (of hadeeth).

Shabaaba Ibn Siwaar followed up the same hadeeth except that he reported **"Whoever loves that men gather around him standing (up for him)…"** and the rest is the same.

Reported by At-Tahaawee (2/38/39) and Al-Khateeb in *Taareekh Baghdaad* (13/193).

And the hadeeth has another supporting evidence with Al-Khateeb (11/361) in mursal form concerning a road story. He reported it from 'Abd-ur-Razzaaq Ibn Sulaimaan Ibn 'Alee Ibn Al-Ja'ad who said: I heard my father say:

"Once Al-Ma'moon (the Khaleefah at that time) went to visit the jewelers in the market place. So he haggled with them on the price of an object that they had. Then Al-Ma'moon embarked on completing some of his needs. Then he left, so everyone that was in that gathering stood up for him except for Ibn Al-Ja'ad, for he did not stand. So Al-Ma'moon looked at him with an expression of anger. Then he took him to the side and said: 'O Shaikh, what prevented you from standing up for me as your companions stand up for me?' So he ('Alee Ibn Al-Ja'ad) said: 'I honor the Ameer Al-Mu'mineen too much (to stand up for him) because of the hadeeth that we report from the Prophet, *sallAllaahu 'alayhi wa sallam*.' He said: 'What is it?' "Alee Ibn Al-Ja'ad said: 'I heard Al-Mubaraak Ibn Fudaalah say: I heard Al-Hasan say: the Prophet, *sallAllaahu 'alayhi wa sallam,* said…[then he mentioned the hadeeth with the first wording]. So Al-Ma'moon lowered his head pondering over the hadeeth. Then he raised his head and said: 'No one should buy except from this Shaikh.' So the people bought only from that Shaikh on that day till he had the amount of thirty thousand deenaars."

So Allaah's saying:

وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ﴿٢﴾ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

"And whoever fears Allaah, he will make a way out for him (i.e. from difficulty), and he will provide for him from places he never imagined" became a reality for 'Alee Ibn Al-Ja'ad, the reliable and trustworthy reporter. Ad-Dainooree reported a similar story to this in *Al-Muntaqaa min Al-Majaalisah*: Ahmad Ibn 'Alee Al-Basree narrated to us saying:

"Al-Mutawakkil (the Khaleefah at that time) turned his attention to Ahmad Ibn Al-Mu'adhal and other scholars and so he gathered them in his home. Then he came out to them, so all of the people there stood up for him except Ahmad Ibn Al-Mu'adhal. So Al-Mutawakkil said to 'Ubaidullaah. 'This man does not agree with swearing allegiance to us (*bay'ah*).' So he ('Ubaidullaah) said to him: 'Yes O Ameer Al-Mu'mineen, but he appears to have bad eyesight.' So Ahmad Ibn Al-Mu'adhal said: 'O Ameer Al-Mu'mineen, I do not have any defect in my eyesight. But rather I removed you from the punishment of Allaah, the Most Exalted, for the Prophet, *sallAllaahu 'alayhi wa sallam,* said: **'Whosoever loves that men present themselves to him standing (up for him), then let him find his seat in the Hellfire.'** So Al-Mutawakkil went to sit down beside him."

Ibn 'Asaakir reported in Taareekh Dimashq (19/170/2) with his chain of narration to Al-Awzaa'ee: Some of the guards of 'Umar Ibn 'Abd-il-'Azeez (the Khaleefah) narrated to me saying:

"'Umar Ibn 'Abd-il-'Azeez came out one day while we were waiting for him on the day of Jumu'ah. So when we saw him, we stood up. So he said: 'When you see me do not stand up but instead spread out (to make way for passing).'"

The Fiqh (understanding) of the Hadeeth:
This hadeeth indicates two matters to us: First: The prohibition of someone loving that people stand up for him when he enters. And this evidence is clear such that there is no need for it to be clarified.

Second: The disapproval of those sitting to stand up for the one who is entering, even if he doesn't have a love for people standing up for him. This falls under the aspect of helping one another in goodness and avoiding opening the door to evil. And that is an accurate understanding that has been indicated to us by the narrator of the hadeeth, Mu'awiyah, *radyAllaahu 'anhumaa*, when he refused that 'Abdullaah Ibn 'Aamir stand up for him, and he used this hadeeth as evidence for what he said. He did this because of his understanding and knowledge of the Religion and it's legal principles, which include **"preventing the means"**, and because of his awareness of the natural dispositions of humans and their reactions to good and evil factors.

And if you were to imagine a community like the community of the first predecessors, they never practiced the custom of standing up for one another. It would be very rare that you find among them anyone that loved this kind of standing, which can throw someone into the Hellfire. And this was due to the lack of there being present that thing which would remind one about it – and it is the standing itself. On the other hand, if you were to look at a society like our society today, they have taken this particular type of standing as a normal custom. Indeed, this practice, particularly when done repeatedly, constantly reminds the person. So then the person's soul desires it and finds pleasure in it until he ends up loving it. So when he loves it, he becomes ruined. So it becomes from the aspect of helping one another towards righteousness and Taqwaa to abandon doing this standing, even to those whom we feel don't have a love for it, out of fear that our standing up for him will bring him to love it, for then we would be assisting him in bringing destruction to his soul and this is not permissible.

Among the proofs that bear witness to this is when you see some of the people of knowledge of whom it is thought have good manners, their souls change when their eyes fall upon an individual that does not stand up for them. This is if they don't become angry with him and attribute him with having little manners and give him the tidings of being prevented form the blessing of knowledge due to his lack of showing respect for its people, according to their claim.

Rather, there is even among them he who calls others to stand, deceiving them with such sayings as "You do not stand up for me for the sake of a body of flesh and bones, but rather you only stand up for the knowledge that is contained in my chest!!" As if the Prophet, *sallAllaahu 'alayhi wa sallam,* did not have knowledge in his!! For the Companions did not used to stand up for him. Or is it that the Companions did not used to give him the respect that was befitting of him! So can a Muslim honestly say this or the other?!

And due to this hadeeth and others beside it, a group of scholars have taken the opinion that it is prohibited to stand up for another person, as is stated in *Al-Fath* (4/14). Then he (Ibn Hajr) said: "The outcome of what has been reported on Maalik is the forbiddance of standing for the length of time that the one who is being stood up for doesn't sit., even if he is busy serving himself. For he (Maalik) was asked about the woman who goes to great extents in hosting her husband, by receiving him, taking off his (outer) garments and standing until he sits? So he responded: 'As for her receiving him, then there is nothing wrong with this. But as for her standing until he sits down, then no, for this is from the acts of the tyrants. And 'Umar Ibn 'Abd-il-'Azeez forbade this."

I say: There is nothing in this subject that presents a contradiction to the evidence found in this hadeeth at all. And those who oppose and hold the opinion that it is permissible to stand, rather that it

is recommended, they use as evidence ahaadeeth, some of which are authentic and some of which are weak. But all of them, when one reflects on their chains of narration and texts do not present a contradiction to the evidences for that (prohibition).

And what further confirms and clarifies this is the Prophet's dislike of people standing up for him:

"There was no individual in the world that was more beloved to them than the Messenger of Allaah, *sallAllaahu 'alayhi wa sallam***. And when they would see him, they would not stand up for him due to what they knew of his dislike for that."**

Reported by Al-Bukhaaree in *Al-Adab-ul-Mufrad* (946), At-Tirmidhee (2/125), At-Tahaawee in *Mushkil-ul-Athaar* (2/39), Ahmad (3/132), and Abu Ya'laa in his *Musnad* (2/183) and the wording is from him. It is from the path of Humaid on Anas, *radyAllaahu 'anhu*. And At-Tirmidhee said: "It is a *hasan saheeh* hadeeth, ghareeb from this perspective." I say its chain of narration is authentic according to the standards of Muslim.

This hadeeth strengthens what the previous hadeeth has indicated from the forbiddance of standing out of respect and honor. This is since if standing up were a legislated form of showing respect, it would not be permitted for him *sallAllaahu 'alayhi wa sallam* to make it disliked for his Companions. And he, *sallAllaahu 'alayhi wa sallam,* is the most deserving of people to be shown respect and honor. And they, *radyAllaahu 'anhum,* were the most aware of people of what he, *sallAllaahu 'alayhi wa sallam,* deserved.

Also, the Prophet, *sallAllaahu 'alayhi wa sallam,* hated this standing up for him to be done by his Companions. So therefore, it is upon the Muslims – especially if they are from the people of knowledge and exemplary figures – that they should hate that for themselves, in accordance with following his, *sallAllaahu 'alayhi wa sallam*, way. And they should hate that for those Muslims beside themselves due to his saying: **"None of you truly believes untill he loves for his brother what he loves for himself from good."** So no one should stand up for him nor should he stand up for anyone. Rather their hatred for this standing should be greater than that of the Prophet's hatred (for it). This is since if they do not hate it, it will become a normal practice for some of them to stand up for others. And that will lead them to hold a love for it, which then will serve as a cause for which they will be deserving of the Hellfire, as is stated in the previous hadeeth. And Allaah's Messenger *sallAllaahu 'alayhi wa sallam* was not like this, for he was free and protected from having any love for this act of disobedience. So if he also hated it along with that, it becomes clear that it is more fitting that the Muslim hate it.[30]

The Prophet, *sallAllaahu 'alayhi wa sallam,* has gathered the comprehensive and abundant good manners in his saying: **"He is not from us who doesn't have mercy for our young, and respects our old and knows the right of our scholar."** [31]

[30] Silsilat Al-Ahadeeth As-Saheehah (no. 358)
[31] Saheeh Al-Jaami'-us-Sagheer (no. 5443)

So knowing the right of the scholar requires having good manners with him in his presence as well as in his absence. However, this does not require that one should worship him, as is the case with some of the Sufis and the extremists among the shaikhs. An example of this is standing up for the scholar when he enters the gathering. This act is not befitting for the pure and uncorrupted Islaamic society. So the main concern of the true Islaamic callers is to bring back as close as possible the first Islaamic society, in which it was not possible to adopt a practice any way they felt like. So indeed the matter is only as the famous saying goes:

"*So imitate them if you are not like them,*
Verily, imitation of the righteous is success."

So we are trying to imitate those righteous and good individuals (from the Salaf), and we are attempting to bring forth a society that resembles that first luminous society that existed in that radiant time. So our attention must always be directed towards doing what they used to do, as much as we are able to, for the reality is as his, *sallAllaahu 'alayhi wa sallam,* saying indicates: **"Whatever I command you to do, then do as much of it as you are able. And what I forbid you from, then stay away from it."**[32] So the matters related to actions are restricted and thus additions to them are not accepted. An example of that is being kind to the scholar by outward gestures, such as by standing up for him or others when they enter one of the gatherings. And I do not say the gatherings of knowledge, for this is very clear - that the students in that situation should not stand up for this scholar. However, if he enters a gathering that is not a gathering of knowledge, is it from the beneficial knowledge and from the righteous deeds that the people of that gathering stand up for that scholar who has entered the gathering?

Answer: "So imitate them if you are not like them." Who is the only single individual that we should imitate apart from others? He is, as we all know, Muhammad the Messenger of Allaah. And the people of knowledge know, and this is something that they do not differ about.

Nowadays, the whole Islaamic world – except for those whom Allaah has mercy on – is in opposition to the Prophet's guidance of the past concerning this matter. So the people of knowledge do not forbid their companions nor the general people when one of them enters a gathering and they stand up for him. And those who stand up for him out of kindness and respect, they deem that this is how the first society (of the Companions) were. Therefore, it is upon us to constantly direct the attention towards physically imitating the (way of this) first society.

These are from the matters of which it is obligatory upon the scholars, rather upon the students of knowledge, to take concern of. This is since if you are truthful in your imitation of the Messenger, *sallAllaahu 'alayhi wa sallam,* then spread amongst your companions the fact that you hate this outward expression. This means to humble yourself as the Messenger, *sallAllaahu 'alayhi wa sallam,* used to humble himself. The Messenger, *sallAllaahu 'alayhi wa sallam,* used to hate this standing and so the people accepted it, for in reality he hated this thing. So if the scholar is following the example of the Messenger then let him spread that amongst his companions. This comes first.

[32] Agreed upon

Second, it falls into the realm of **"preventing the means."** For instance, if the scholar makes it a normal habit for the people to stand up for him, his soul will yearn for this standing. Then there will come a time when he will see his student who loves him and is devoted to him. He used to stand up for him then all of a sudden he stopped standing up for him. So there will occur disputes, then blaming, then perhaps more than that between the scholar and the student. This is because this scholar made it a normal habit for himself to love this standing. So what brought him to fall into this hated and forbidden love was the people's accustoming him to it. I also wanted to remind the scholar and the students of knowledge to not adapt the societies because this adapting (and conforming) has no fixed limits today, for an innovation may appear and we will say: "There is something more important than it." And then tomorrow there will be another innovation and we will say what we said in the first instance, until the society has gone far away from acting in accordance with what Islaam has brought, due to these distortions and false justifications. [***Al-Asaalah***, Issue #20]

[55] Question: What is the ruling on Islaamic videos?

Answer: It is not possible to believe in this name at this time in which the desires have become reversed and the scales (determining right from wrong) have become unstable. However, the day that Allaah permits the Islaamic rule to be established – and perhaps it may be near – and a group of the scholars of the Religion are gathered together. And this group of scholars institutes a system of regulations for the video that is permissible according to the *Sharee'ah*. At that point in time, it would become permissible, consisting of religiously legislated standards and principles based on knowledge. But as for today, while the desires flow in accordance with people's lusts, then there is no possible way for an opinion to be issued in favor of its permissibility. Unless we chose to name things by other than their proper names, such as Islaamic banks and Islaamic songs (*nasheeds*), etc. [***Al-Asaalah***, Issue #4]

[56] Question: What is the ruling concerning masturbation?

Answer: We have no doubts regarding the forbiddance of such a practice. And this is due to two reasons, the first of which is the saying of Allaah, the Most High, concerning the description of the believers:

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ﴿١﴾ ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ ﴿٢﴾
وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَٱلَّذِينَ هُمْ لِلزَّكَوٰةِ فَٰعِلُونَ ﴿٤﴾
وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ﴿٥﴾ إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ
أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ
هُمُ ٱلْعَادُونَ ﴿٧﴾ وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ﴿٨﴾

"Successful indeed are the believers. Those who offer their prayer with full submissiveness. And those who turn away from false and vain talk. And those who pay the *Zakaah.* And those who guard their chastity – Except with their wives or (slaves) that their right hands possess, for (in that) they are free from blame. But whoever seeks beyond that, then those are the transgressors." [Surah Al-Mu'minoon: 1-8]

Imaam Ash-Shaafi'ee used this *ayah* as proof for the forbiddance of masturbating. This is since, in this *ayah*, Allaah has placed two ways for the true believers to fulfill their desires - either by marrying free women or by enjoying the slave women and female war captives. Then He says: **"But whoever seeks beyond that, then those are the transgressors"** meaning: Whosoever desires a way by which to transmit his desires, apart from these two ways of marriage and taking female war captives, then he is a transgressor and a wrongdoer.

As for the second reason, then it has been medically established that there are unhealthy consequences for the one who does such an act, and that there are harms to the health caused by this practice, especially for those who constantly engage in it day and night. It is reported on the Prophet, *sallAllaahu 'alayhi wa sallam,* that he said: **"Do not harm and do not be harmed."** Thus it is not permissible for a Muslim to engage in anything that will cause harm to himself or to others.

There is one more thing that must be mentioned and it is that those who engage themselves in this practice fall under the statement of Allaah:

قَالَ أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ بِٱلَّذِى هُوَ خَيْرٌ

"Will you exchange that which is lower for that which is better?" [Surah Al-Baqarah: 61]

Also there has been reported on the Prophet, *sallAllaahu 'alayhi wa sallam,* that which further confirms this forbiddance and it is his saying:

"O you group of young men! Whosoever amongst you is able to marry then let him marry, for indeed it is the best means for lowering one's gaze and the best way to protect one's private parts. And whosoever is not able, then let him fast, for indeed it will be a shield for him." [***Al-Asaalah***, Issue #3]

[57] Question: One of the students of knowledge asked: Many school students ask one another concerning the ruling on leaving one's hair to grow and shaving it off. They are confused about this issue because of what the school presses on them from the obligation of shaving all of the head or cutting it very short and because eof what the students see from some practicing teachers who let their hair grow and do not cut it, but they maintain and groom it.

So therefore I say [33] – seeking assistance from Allaah – that leaving the hair is Sunnah, as Ahmad Ibn Hanbal (*rahimahullaah*) said: "It is sunnah. If we were able to manage and control it, we would keep it. But there is discomfort and trouble with (keeping) it (long)." And Ibn Al-Qayyim (*rahimahullaah*)

[33] These are still the words of the questioner.

said in *Zaad Al-Ma'aad*: "And it was not preserved from him, *sall Allaahu 'alayhi wa sallam,* that he used to shave his head except during the sacrificial ceremonies of Hajj (*nusuk*)."

There are many authentic *ahaadeeth* that clarify the description of the Prophet's *sall Allaahu 'alayhi wa sallam* hair. It is stated in *Al-Mughnee*: "It is recommended that a person's hair be according to the description of the Prophet's hair. If it is long, then it should go to his shoulders and if it is short, then to the earlobes. And if it grows longer than that, then there is no harm in that. This has been reported on Ahmad."

Indeed, keeping one's hair and leaving it to grow must meet certain requirements, among which are:

1. There must be sincerity to Allaah, the Most High and following of the guidance of the Prophet, *sall Allaahu 'alayhi wa sallam*, in order to attain reward and merit.

2. There should be no imitation of women in his leaving of the hair to grow, such that he does with his hair what the women do with their hair, from the aspects of beautification that is specific to them.

3. He should not desire by it to imitate the People of the Book or anyone else among the idol-worshippers. Or in imitation of the haircuts and hairstyles of sinful Muslims, such as music and film artists or whoever treads their way, such as the shameless ones among the sports figures.

4. One should clean it and groom it every other day. And it is recommended to oil it, perfume it and split it down the middle of the head. And if it grows long, then one can put it in locks.

As for shaving the hair off, then Shaikh-ul-Islaam Ibn Taimiyyah has written a detailed discussion on this subject and divided it into four types. A summary of what he said is as follows:

If the shaving of the head is done for (1) Hajj or Umrah or (2) for a necessity such as medical treatment, then this is established and prescribed in the Qur'aan and the Sunnah, and there is no doubt about it's allowance (under these circumstances). As for it being done for any other reason besides those mentioned above, then it falls into being one of two types:

(3) First: That he shaves it with the intention of making worship to Allaah (*ta'abbud*), to practice his Religion (*tadayyun*) and to abstain from the worldly affairs (*zuhd*) and not for Hajj or 'Umrah. An example of this is such as his making the shaving of the head a trademark of the people of piety and Religion or from the highest level of abstinence and worship. Or that he places those who shave their heads as being better or more practicing or more pious than those who don't shave it. Shaikh-ul-Islaam Ibn Taimiyyah said: "This is an innovation that neither Allaah nor His Messenger *sall Allaahu 'alayhi wa sallam* commanded. It is neither obligatory nor recommended according to any of the Imaams of the Religion. Nor was it done by the Companions and those who followed them in righteousness, nor by the scholars who were well known for their piety and their worship, whether from the Companions, the Taabi'een, those who followed them or those that came after them."

(4) Second: That he shaves his head for a reason other than the sacrifice of Hajj or 'Umrah, and for other than a necessity, and not for trying to please or get closer to Allaah. The scholars have two opinions concerning this:

The first opinion: The dislike of it: This is the *madh-hab* of Maalik and others and it is found in one of the reports on Ahmad, may Allaah have mercy on them all.

Ahmad said: "They used to dislike that." The proof used by those who hold this opinion is that shaving the head is a trademark of the people of innovation, for the Khawaarij used to shave their heads. And the Prophet, *sallAllaahu 'alayhi wa sallam,* said: **"Their sign is the shaving of the head."** Also, some of the Khawaarij consider the shaving of the head as the completion of repentance and religious sacrifices. It is established in the *Saheeh* that: **"When the Prophet,** *sallAllaahu 'alayhi wa sallam* **was distributing the war booty on the Day of the Conquest, a man with a thick beard and a shaved head came to him…"** And it is stated in the *Musnad* of Imaam Ahmad that the Prophet, *sallAllaahu 'alayhi wa sallam*, said: **"He is not from us who shaves his head."** Ibn 'Abbaas said: "The one who shaves his head persistently is a devil."

The second opinion: Its allowance: This is the most known opinion with the followers of Abu Haneefah and Ash-Shaafi'ee and it is found in a report from Ahmad also. And their proof is what Ahmad, Abu Dawood and An-Nasaa'ee have reported with an authentic chain, as has been stated by the author of *Muntaqaa Al-Akhbaar*, on the authority of Ibn 'Umar, *radyAllaahu 'anhumaa,* that: **"The Prophet** *sallAllaahu 'alayhi wa sallam* **saw a young boy who had shaved part of his head and left the rest of it, so he forbade them from that. And he said to them: '(Either) shave all of it or leave all of it.'"** Afterwards, three small children were brought to him and he, *sallAllaahu 'alayhi wa sallam,* shaved their heads.

Because he forbade *al-qaz'*, and that is to have some of the head shaved, then this provides evidence for the allowance of shaving all of it. Ash-Shawkaanee said in *Nail-ul-Awtaar* commenting on the hadeeth that the author of *Al-Muntaqaa* mentioned: "In it is proof for the allowance of shaving all of the head. Al-Ghazaalee said: 'There is no harm in it for the one who desires cleanliness.' And in this is a refutation against those who hold that it is disliked."

Furthermore, it is stated in *Al-Mughnee*: "Hanbal said: 'My father and I used to shave our heads during the lifetime of Abu 'Abdillaah. So he would see us while we had our heads shaved and he would not forbid us from it." Ibn 'Abd-il-Barr said: "The scholars have unanimously agreed upon the allowance of shaving the head. And this is sufficient as a proof."

I say,[34] and with Allaah lies the success, this second opinion is what is more established to me due to the authenticity of its reports and their conclusiveness. And Allaah knows best.

As for the school's executive board preventing the general mass of students from letting their hair grow, then this regulation is only in the way of "suppressing the means and preventing the evil." And this is because of what the school has noted in that a group of students, not small in number, keep their

[34] These are still the questioner's words

hair long not for the sake of following the Sunnah. But rather, they only do so for the sake of resembling and imitating the famous amongst the shameless celebrities and sports figures, regardless of whether they are Muslims or not. And this is done by them combing their hair in a manner that resembles the hair of these celebrities, expressing their love for them, their amazement with them and with what they are upon. Also, the harm of these students, who blindly follow, is not just limited to themselves and that's all. Rather, their influence extends to their school colleagues and so they become affected by this false way, which leads to the wearing down of the students to having weak souls amidst their group. This is especially since they are in this age in which they have constantly changing personalities, numerous desires, and are quick to be influenced and quick to make make decisions. So you will find that the student at this age will receive more influence from his colleagues in school than from the incentives of his teachers or even his parents!! This is what I have to say and Allaah knows best.

Answer: All praise is for Allaah, and may the peace and blessings be upon Allaah's Messenger, *sallAllaahu 'alayhi wa sallam*, his family, Companions and those who follow his guidance.

To proceed, I strongly support the words that were stated in the last part of the *fatwaa* for it is traced back to an important legal principle, which is "Preventing the evil (*mafsadah*) comes before bringing about the good (*maslahah*)." So how can it be when there is no sort of *maslahah* (beneficial good), but only imitation of the disbelievers or the sinful people? And the Prophet, *sallAllaahu 'alayhi wa sallam*, said in the authentic hadeeth: **"…And whoever imitates a people is one of them."** There are many other *ahaadeeth* in various subjects of the Religion that bear this same meaning. I have mentioned about forty ahaadeeth from them in my book "*Hijaab Al-Ma'at-ul-Muslimah*", which I have printed recently under the title "*Jilbaab Al-Mar'at-ul-Muslimah*."

So due to this, I will always give the ruling that it is not permissible for the male youth and students to let their hair grow long and that they should either shave it off or cut it short, as the general masses of Muslims are doing today, and with Allaah lies the success.

And furthermore, it is not for anyone to say today that it is disliked to shave the head, for there is no proof for that other than that it was a trademark of the Khawaarij. But today, they – and from among them are the Ibaadiyyah – do not adhere to this practice anymore, from what I know. And if they are found in some land to still be abiding by this practice, then the people of that land should contradict them in that due to what has been stated previously. And if this is not the case, then the fundamental principle is the allowance (to cut), as is stated in the hadeeth of Ibn 'Umar which has been authenticated in *Al-Muntaqaa*. And Muslim has also reported it as I have verified in *Al-Ahaadeeth As-Saheehah* (no. 1123).

As for the hadeeth: **"He is not from us who shaves his head"** then it is a shortened version of the hadeeth of Abu Moosaa Al-Ash'aree, *radyAllaahu 'anhu,* with the wording: **"He is not from us who shaves (his head), tears (his clothes) and wails."** This is the way a group of the scholars have reported the hadeeth, such as Imaam Ahmad in his *Musnad* (4/411) and the two Shaikhs in their (respective) *Saheeh* collections. Al-Bukhaaree introduced it in his *Saheeh* by saying: **"Chapter: What is forbidden from the act of shaving due to a calamity."** So therefore, the hadeeth is specific for someone who shaves his head as a means of announcing his grief due to the death of one of his

relatives. What consists of this person's objection of Allaah's Divine Ordainment is the Prophet's, *sall Allaahu 'alayhi wa sallam,* linking it to his words "tears", meaning his clothes and "wails" meaning raises his voice in wailing.

And what supports this is the occasion in which Abu Moosaa Al-Ash'aree, *rady Allaahu 'anhu,* reported this hadeeth, for he reported it at the time when he was on his deathbed as occurs in the two *Saheehs*. And it is verified in *Irwaa-ul-Ghaleel* (no. 771) and in *Ahkaam-ul-Janaa'iz*. As for the narration from Ibn 'Abbaas that has been mentioned in the previous fatwaa, then I have not come across its chain of narration and I do not deem that it is authentic. But if it is authentic, then it is likely that it is in reference to imitation of the Khawaarij based on what has been stated previously.

As for the saying that growing the hair on one's head long is Sunnah, then there is no proof for it by which an argument can be established. And it is not sufficient in that regard to say that it is authentically reported on the Prophet (that he had long hair), for that was from his customs (*'aadaat*). And it has also been authentically reported on him, *sall Allaahu 'alayhi wa sallam,* that he entered Makkah while having four locks (of tied hair), as is mentioned in my book "*Mukhtasar Ash-Shamaa'il Al-Muhammadiyyah*" (35/23). And "locks" means braids and plaits. But this was just an Arab custom, which some of them did not do all the time. So can it be said that this was the Sunnah also? Of course not! So then in customs like this, there must be a specific proof that asserts that it is a Sunnah of worship. But how can this be when the Prophet, *sall Allaahu 'alayhi wa sallam,* has placed an equality between the one who shaves his hair and the one who leaves it to grow as is found in his, *sall Allaahu 'alayhi wa sallam,* saying: **"(Either) shave all of it or leave all of it."** Rather, he shaved those three children's heads as was mentioned in the *fatwaa*. And that is an authentic hadeeth also, which I have verified in my book "*Ahkaam Al-Janaa'iz wa Bid'ihaa*" (pg. 166).

So it is not for any of the youth that are being tested with imitation of the disbelievers or of the sinful people in their hairstyles, to use the "Sunnah" as a pretext (i.e. excuse), for it is a Sunnah of custom and not a Sunnah of worship. And this is especially since many of these youth do not imitate the Prophet, *sall Allaahu 'alayhi wa sallam,* in what is obligatory upon them, such as trimming the moustache and growing the beard.

إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾

"Verily, in that there is a reminder for he who has a heart or lends his ear, while he is heedful." [Surah Qaaf: 37]

Perfect are You, O Allaah, from all imperfections, and by Your praise, I bear witness that no deity has the right to be worshipped except You. I seek forgiveness in You and repent to You. [***Al-Asaalah***, Issue #12]

[58] Question: What is the religious ruling concerning buying in installments?

Answer: First of all, buying in installments is an innovation of the actions that was not known to the Muslims in every preceding generation. Rather it is from the aspects that have been passed onto them from the disbelievers, those who, in the past, took over their lands, colonized them and governed over

them with their rules of disbelief. Then when they departed from the lands' major districts, they left behind their evil and misguided traditions. And, today, the Muslims live upon those practices and acts that the disbelievers imposed on them.

Another point – which is the most important – is as the Prophet, *sallAllaahu 'alayhi wa sallam,* said: **"I have not left anything that would bring you closer to Allaah, except that I have commanded you to do it. And I have not left anything that would distance you from Allaah, while bringing you closer to the Hellfire, except that I have forbidden you from doing it."** [35]

From those thing is that he, *sallAllaahu 'alayhi wa sallam,* forbade that which today is called "buying in installments", for, this kind of business transaction is an innovation, which the Muslims of the past did not know of. I also want to say that this name is an innovation (in itself) for there is nothing found in the books of *Fiqh* with the name "buying in installments." Rather, there is found in the Muslim books, that which is called *Ad-Dain* (debt) and that which is called *Al-Qard-ul-Hasan* (a goodly loan), which nowadays has become, in the daily affairs of Muslims, just a name without any form and reality to it. This is even though the Prophet encouraged giving loans and he went to great extents in that, to the point that he regarded the lending of two dollars to be as if you gave one dollar away in charity. This means: If you lend your Muslim brother two dollars, it is as if you have taken a dollar out of your pocket and given it for charity. Just as he, *sallAllaahu 'alayhi wa sallam,* encouraged these loans, he forbade from taking extra money in exchange for delaying your brother's payment of his end of the deal.

The Prophet, *sallAllaahu 'alayhi wa sallam,* said: **"Whoever makes two business transactions out of one, then he gets either the lowest of the two or the interest."** And in another hadeeth, he **"forbade that two business transactions be made for one (transaction)."** The reporter of this hadeeth was asked about the meaning of this forbiddance, so he responded: "It is that you say: 'I will sell you this thing for such and such amount of money in cash, and for such and such (more) money in delayed payment."

I will sell you this appliance for 100 dollars in cash directly, and for 105 dollars in installments, meaning as a debt. He, *sallAllaahu 'alayhi wa sallam,* said: **"Whoever makes two business transactions out of one, then he gets either the lowest of the two or the interest."** This means that if he takes the exra money, then it is interest, as is seen in the example of the appliance that was sold for 105 dollars, five dollars more in exchange for the delay.

If there is an Islaamic Rule for the individuals and the rulers, this buyer who was deceived and had five extra dollars taken from him in exchange for the businessman's waiting on the delay, he would have the right to take hold of him and complain about him to the people of knowledge.

So this is the understanding of this hadeeth. The thing being sold is one, however the offer is in two transactions: In cash directly for this amount and in delayed payment for that amount. So the increase of money for the delay in paying at once was labeled as interest by Allaah's Messenger, *sallAllaahu 'alayhi wa sallam*. [***Al-Asaalah***, Issue #6]

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[35] *As-Saheehah*: no. 1803

[59] Question: Is it permissible to excavate the graves of the Muslims and the graves of the disbelievers?

Answer: There is a difference, naturally, between excavating the graves of the Muslims and excavating the graves of the disbelievers. Thus, excavating the graves of the Muslims is not permissible except until after the corpse has deteriorated and become decay. This is since excavating the grave would expose the buried cadaver and its bones to wreckage, and the Prophet, *sallAllaahu 'alayhi wa sallam,* said: **"Breaking the bones of a deceased believer is like breaking his bones if he were alive."** So the believer has sanctity after his death, just as he used to have sanctity during his lifetime. However, this sanctity is of course within the legislated bounds.

As for excavating the graves of the disbelievers, then they do not possess this (same) sanctity. Therefore, it is permissible to excavate them based on what is established in *Saheeh Al-Bukhaaree* and *Muslim* that when the Prophet, *sallAllaahu 'alayhi wa sallam,* migrated from Makkah to Madeenah, the first thing he instituted was the construction of the Prophet's masjid, which is still in existence today. But (at that time), there used be a garden there that belonged to a group of orphans from the Ansaar, in which were graves of polytheists. So he, *sallAllaahu 'alayhi wa sallam,* said to these orphans: **"Give me a price for your land."** He meant by this, "Sell me your land for it's price." They responded: "It is for Allaah and His Messenger. We do not want any price for it." And there was found old ruins and graves of polytheists on that land. So the Messenger, *sallAllaahu 'alayhi wa sallam,* put someone in charge of the graves of the polytheists and so they were leveled (and the bodies were taken out). And he put someone in charge of the old ruins and they were flattened. Then the Prophet's masjid was established on the ground of that garden.

So therefore, the excavation of the graves is from two perspectives. As for it being done to the Muslim graves, then it is not permissible. And as for it being done to the disbelievers' graves then it is permissible. I have indicated in the response, that it is not permissible to excavate the Muslims' graves until the bodies first deteriorate and become dust, but when is this? Indeed, it differs according to the different types of land. There are arid desert lands, in which corpses can remain for as many years as Allaah wills. And there are moist lands, which expedite the decaying of the bodies buried in them. Thus, it is not possible to put a regulation that would determine the specific time it takes for the bodies to decay. So just as it is said: "The inhabitants of Makkah are the most knowledgeable about its mountain trails", then those individuals who bury people in that land know best the approximate time it takes for the dead buried in the graves to decay. [***Al-Asaalah***, Issue #10]

[60] Question: Is it permissible for a bookstore to sell newspapers and magazines that have immoral pictures, false stories and praise for the hypocrites and evildoers in them? And is it permissible for them to sell books that contain beliefs, ideologies and understanding that do not agree with what the *Salaf us-Saalih* were upon, in order that it could further promote its Salafee books?

Answer: It is not permissible to have any hesitation about not selling magazines that have immoral pictures in them, for selling them is *Haraam* (forbidden). As for the other books, such as those of *Fiqh*, then one who desires to keep within the bounds of the Religion must have knowledge of what is contained within these books from opinions, rulings and ideologies. And once he knows, then the

ruling is based on what (material) is predominantly held within the book. So if for the most part, the book is correct, then it is permissible to sell it. And if not then it is not permissible to sell it at all. However, the Muslim will never find a book – apart from the Book of Allaah – that is free from error. So if it were held that it is not permissible to sell any book that had an error in it, then it would mean that it is not permissible to sell any book. So the matter should be considered with respect to what is predominantly held within it. [***Al-Asaalah***, Issue #10]

[61] Question: To what extent is the saying **"There is no shyness in the Religion"** correct?

Answer: We find evidence for a saying similar to this – if it is understood in the correct way – in a statement reported in *Saheeh Muslim*. And it is the saying of 'Aa'ishah, *rady Allaahu 'anhaa*: **"May Allaah have mercy on the Ansaar women. Their shyness does not prevent them from acquiring knowledge and understanding of the Religion."** However, this statement necessitates that some limitations be set to it, because the sayings reported (in the *ahaadeeth*) provide explanations for one another. Therefore, we say:

If such a statement is made during the circumstances of: 1) researching some knowledge, 2) asking a question, or 3) in the context of acquiring knowledge of the Religion, or 4) if it is put in a proper place (i.e. situation), then it is correct. As for when it is said: **"There is no shyness in the Religion"** without putting any limitations to it, then it is not correct since **"Shyness is part of Faith (Eemaan)"**, as has been stated by the Messenger, *sallAllaahu 'alayhi wa sallam*. [***Al-Asaalah***, Issue #6]

[62] Question: Many of the Muslim youth exchange and pass around tapes that have songs (*nasheeds*) on them, which they call Islaamic. What is the correct opinion on this matter?

Answer: If these songs (*nasheeds*) are void of stringed and musical instruments, then generally I say that there is no harm in them ***on the condition*** that they are free from things that are in opposition to the Religion, such as asking for help from other than Allaah (*Istighaathah*) and seeking a way of getting close to Allaah (*tawassul*) through the creation. Also it is not permissible to take them as part of the Religion for this would turn the Muslim youth away from reciting the Book of their Lord and reflecting on it. And that is what Allaah's Messenger, *sallAllaahu 'alayhi wa sallam,* urged us with in many authentic ahaadeeth, such as his saying: **"Recite the Qur'aan and chant it (i.e. recite it in a nice melodious manner), before there comes a people that will rush through it and not take their time with it. So chant it (nicely)."**

And whoever reflects on the condition of the Companions, will find that they did not have the likes of these songs (*nasheeds*) in their lives, for they were men of realities and not men of entertainment. [***Al-Asaalah***, Issue #17]

The Fataawaa of Shaikh al-Albaanee

This book is a compilation of all the fataawaa (religious verdicts) given by the late Imaam, Muhammad Naasir-ud-Deen Al-Albaanee, rahimahullaah, in Al-Asaalah Magazine (Issues 1-21), with the exception of two short fataawaa that were excluded. Al-Asaalah Magazine is an Arabic publication that was started in Jordan by several of Imaam Al-Albaanee's students in the early 1990's in order to promote the Salafi Da'wah and connect the Muslim world to the major scholars and their students. The magazine is highly acclaimed by the people of knowledge in all parts of the world and is distributed worldwide. The current editorial staff as of this year include Mash-hoor Hasan Salmaan, Muhammad Musa Nasr, 'Alee Ibn Hasan Al-Halabee and Saleem Al-Hilaalee who is the present Editor-in-Chief.

One of the most important sections of the magazine that appeared in every publication was the Fatwa section in which the Shaikh and Muhaddith of our era, Muhammad Naasir-ud-Deen Al-Albaanee answered questions that were presented to him. These questions range on various subjects and are beneficial for the Muslims in all parts of the world. This is why we felt a strong need to translate these fataawaa, collect them and put them into one book. We also organized the fataawaa into different sections, so as to make the material easily accessible to the readers. So you will find that the fataawaa that appeared in one issue will be dispersed throughout the book into its respective section, according to its topic.

We have also included a biography of Imaam Al-Albaanee as well as chapters on the statements of the scholars about him and a translation of the most important parts that occurred in his Last Will and Testament.



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